and continue to attend the Mosque on Friday, and should see the business of the world with diligence, and rely constantly on God. The rest of the letter contains salutations. The date is 21st Bhadon 1270 of the Bengalee year.

Translation of Document No. 18D.

On Delhi, on my brother Sew Nauth Sunker Nauth, from Patna, Samut Ram Sheo Buksh, in favor of Syed Ali, 6th Bysakh, at thirty-one days' sight, Rupees 500 payable to bearer.

(Sd.) Sew Buksh.

Sold by Syed Ali to Elahi Buksh (Signed) Syed Ali. Sold to Shaik Shefayet Ali.

Seal.

Sold to Koonj Lall and Mohun Lall, signed Mahomed Shuffee through Abdool Kurreem.

Sold to Soorjun Kooar Beharee Lall, signed Koonj Lall through Sohun Lall.

Soorjan Kooar Beharee Lall, sold to Narain Doss and Ram Persaud of Delhi.

We, Kanaye Lall and Monohur, Lall have received back the amount of this draft with cost from Hajee Mahomed Shuffee.

We, Soojun Kooar and Beharee Lall, have received the amount of this draft from Kanaye Lall and Sohun Lall with costs.

Draft for Rupees 15,499.

Abstract of kokas received from Lall Chund and Kurum Sing, Bankers of Benares.

Draft for Rupees 500 from Ram Doss Futteh Chand of Patna, or Juggurnath Mukhund Lall of Delhi, on account Syed Ali.

Date 10th Asseen Boodhee, at fifty-one days' sight.

Sold by Syed Ali to Elahi Buksh. Sold by Mahomed Shuffee of Thanessur to Abdool Kureem, Mooktear of Mahomed Shuffee.

Sold to Tefor Chund and Chund Pal by Abdool Kurreem, Mooktear of Mahomed Shuffee. Paid to Gomandee Lall and Bengnath of Juggurnath, Mokoond Lall

Draft for Rupees 1,000 on above date, 10th Assin Boodhee 1919.

Sold to Elahi Buksh, Seal of Jaffir. Sold to Abdool Kureem, Mooktear of Shuffee, and by him to Chund Pal Nazir Mul, money paid to Ghumondee Lall and Brijee Nath at Delhi.

Draft for Rupees 2,500.

As above, dated 6th Bysakh Boodhee 1920, Sold to Elahi Buksh and Khoorshed Ali. Sold to Shaik Mahomed Shuffee by Jaffir.

Seal.

Sold to Chund Mul and Nazir Mul by Shuffee through Abdool Kurreem, Mooktear, adjusted on account of Ramkash Futtey Chand 1250, to account Beer Bon and Mogul Sen 1250, to account Tag Mial Nazir Mull.

Draft for Rupees 1,000.

As above, dated 10th Jeyt Soodee 1921. Sold to Elahi Buksh, Khoorshed Ali. Sold by Enait Ali, Mooktear of Shuffee, to Shaik Ruheem Buksh dated 4th July 1863, 2nd Abdool Ruheem for Enait Ali. Paid to Mohboh Buksh and Ameerooddeen.

Draft for Rupees 500.

As above, dated 10th Jyet Soodee 1920. Sold to Elahi Buksh and Khoorshed Ali. Sold by Mahomed Shuffee to Jug Dial Nazir Mull through Abdool Kurreem. Paid to Jug Dial Nazir Mull.

Draft for Rupees 500.

As above, dated 15th Assin Soodee 1919. Sold to Elahi Buksh and Khoorshed Ali. Sold by Jaffir to Abdool Kureem and by Abdool Kureem to Lochun Doss and Nat Mull, and by him to Soorj Bhar Pear Roy, who took the money at Delhi.

Draft for Rupees 200.

As above, dated 6th Bysack Soodee 1919. Sold to Elahi Buksh. Sold by Mahomed Jaffir to Abdool Kurreem and by him to Luchmun Doss and Nuth Mull, and by him to Lall and by him to Sant Lall Soormooa Mull. Money paid to Ram Gopal Sant Lall at Delhi.

Draft for Rupees 2,500.

As above, dated 10th Jyet Soodee 1920. Sold to Elahi Buksh and was sold to Kurreem Chund and Jeebun Lall by Mahdan Buksh. Paid to Narain Doss and Ram Persaud at Delhi.

Draft for Rupees 10.

As above, dated 3rd Bysakh Soodee 1919. Sold to Elahi Buksh and was sold by Mahomed Shuffee to Abdool Kurreem. Money paid to Moonshee Jog Mohun and Terebanee Persaud at Delhi.

Draft for Rupees 200.

As above, dated 4th Maugh Buddee 1918. Sold to Elahi Buksh and was sold by Mahomed Jaffir to Abdool Kurreem, Mooktear of Mahomed Shuffee, and by him to Terebane Suhai and Jog Mohun and by him to Baboo Hurgobind, who took money to Delhi.

Draft for Rupees 499.

As above, dated 3rd Chyet Soodee 1919, 18th. Sold to Elahi Buksh and was sold by Mahomed Jaffir (seal) to Mahomed Shuffee, and by him to Matsaddee Lall and Sakan Doss and paid to Isree Doss and Kusuree Doss at Delhi.

Draft for Rupees 500.

As before, dated 3rd Chyet Soodee 1919. Sold to Elahi Buksh. Sold by Mahomed Jaffir (sealed by Mahomed Shuffee) and by him to Abdool Kurreem, and by him to Mosiddee Loll and Sunkur Doss. Paid to Nehal Chund and Sunkur Doss, and by them to Bhorit Chund Ram Bux. Paid at Delhi to Ram Bux and Beharee Lall.

Draft for Rupees 2,500.

As above, dated 3rd Chyet Soodee 1919. Sold to Elahi Buksh and was sold by Mahomed Jaffir to Shuffee, and by him, through Abdool Kurreem, to Mutsoodeen Mull. Paid at Delhi to Isree Doss.

Draft for Rupees 2,500.

As before, date 10th Asar, Buddee 1919. Sold to Elahi Buksh and was sold by Mahomed Jaffir to Shaik Abdool Kurreem, and by him to Jowahir Lall, and by him to Hurchund and Jeebun Mull. Money paid to Narain Doss and Rampersaud at Delhi.

Four Bengalee letters in envelope—Enclosure 1 *B.*

From Umanoolla, Ushunoolla, Rohumtoolla, Burkutoolla, to Shurfoolla Meeanjee, Abdool Hakeem Meeanjee, Ushrufoolla Meeanjee.

After Compliments,

We received your letter of the month of Sawun (July, August) containing happy tidings. Last Assarh (May, June) we sent you a letter about (our) welfare to which no reply has yet been received, we are therefore anxious and much concerned for not having recived any letter from you for the last five or six months, notwithstanding your promise made at the time of your departure to write to us month by month. Inform us of the state and profit of the dealings of your *godown*. We all here, mother (Waldah) Sahibah, the Akoon Meea, Urzan Meea, Meea Fureekoolla, Bebee Punchum, the Budhoo Mata (or son's wife), Meea Boolakee, Meea Abdool Ghuffoor, &c., are quite well, as also Fyaz Khan and Nawaz Khan, with their families. Tell Kumroodeen to be easy in mind. We sent a hoondee for Rupees (6) six on the firm of Uleemoolla Soudagur, of which two Rupees are for your mother (Waldah Sahibah) and two Rupees each for the two brothers, adjust (the sum) there; all the balances shewn in the *buhee* (account book) here shall be realized and remitted on account of the said *godown*. If God wish the "*chota godam*" (*small godown*) will reach its destination. Let us know by letter when it has reached. Your brother Dhun Mahomed and your uncle are well. Meea Zumeeroodeen, your younger brother, died in Magh (January) last. Matoola's brothers and father are all well, as also Meea Nuseeroodeen's family. Give our best compliments to the "Soudagur Sahibean" (traders) there, and beg of them to pray to God for your welfare. Write to us month by month of their welfare, so that our depressed hearts may be enlivened. Tell Meea Urzoolla or Urztoolla to write to his father, Taj Mahomed. Tell your villagers Kurreemmoolla, Uzeetoolla, and Uleemoolla, &c., to write to their father and brothers, who are anxious to hear from them. Your mother has re-paid the debt due to the Mahajuns of Gobindgunj by the money you left on your departure. The Rupees (5) five you sent through me I paid to the grandson of the said Mahajun before several Mussulmans and thus settled the debt of your father-in-law.

Compliments from Akhoon to Meea Shurfoolla, Abdool Hukeem, and Ushruffoolla, and to men of the "*chota godam*," Moonshee Mahomed Ali, Moonshee Abid, and his mother, the Moulvie Sahib and Ramzan, and tell the latter (men of the *chota godam*) to send news about themselves, and also of the Soudagur Sahib, who is to be further requested to pray for us. Compliments from Tureekoolla to Eshanoolla, Ruhumutoolla, Burkutoolla, Mugfuroolla, Meea Shurfoolla, Meea Abdool Hukeem, Babajan, &c., Bhaeejoo, and Meean Ushrufoolla, &c., and be they informed that we all have been praying to God day and night that he may keep you all firm (sabut kudum) in the *trade* (tijarut) business and bring us full benefit. I received your letter in July (Sawun) and understood its contents, but having received no letter thereafter feel grieved. Hope you will inform me of the news and particulars of the purchase and sale transactions of the *firm* (*godam dokan*) and make me honored thereby. The arrangements you made at the time of your departure for your maintenance or conduct (goozran) are, thank God, still in force and adhered to by us, but our elder brother Sahebdeen is always adverse. Pray that he may come to a right understanding. I had sent you some news about Moulvie Oomur in my last letter, and you had expressed your regret in your reply, whereof a copy was shewn (by the adverse part) to the Moulvie, who thereby got much offended at me and has ever since been telling me that I must have written something more to you against him, but I have told him expressly that, whatever I might have written against him, he might inquire by writing to you directly in order to remove suspicion. I therefore request you kindly to send a letter to the Moulvie and remove the suspicion he has entertained towards me, for, without your doing so, his suspicion would not be eradicated from his mind. Be you not concerned at all about this quarter, for God will somehow or other provide for us. I send seven Rupees as per detail below, and request that you will distribute them according as I direct and send me a receipt, *viz.*:—

To Amanutoolla	...	Rupee 1
To Meean Ushrufoolla		„ 2

The remaining four Rupees distribute according to separate detail. I send in this letter my compliments to Nuseeroodeen and Buseeroodeen brothers. I went to your house and under your instructions I persuaded your mother much, and she at last became satisfied, and now she is quite glad and well and prays much for you. Your five brothers are quite well, but your three elder brothers live separately from each other, but your two younger brothers live together with your mother.

(Translation from Lahore.)

(Sd.) J. Tighe,
Magistrate.

Compliments from Tureekoolla to brothers Jamaloodeen and Oomuroodeen (or Duneeroodeen.)

By the grace of God your two brothers, your mother, wife, daughter, aunt, and Mahomed Ismail and females are all well; but in last Assarh (May and June) Bhaie Sumeeroodeen died of cholera, but do not you feel grieved, for it is the road on which all must pass. You must do whatever may prove conducive to the prosperity of the trade (tijarut) at that place, and inform us of the particulars thereof by means of letter. Compliments of Mahomed Ali, Shukroolla, Gurreeboolla, Aleeoolla, Ramzanullee, Uteeoolla, Hubeeboolla, Buseeroodeen, Urzoolla, and Taj Mahomed to Hajee Shurfoolla, Moonshee Kadir Buksh and Abdool Hukeem, and all the Beoparries (traders), and beg of them to pray for us. Compliments from Dhun Mahomed to all the traders, Uleeoolla, Ameeroolla, and Tureekoolla and the Akoon Sahib, and from Afeeoolla and Tureekoolla to Moonshee Kadir Buksh, Abbas Sahib and others, then follow these items:—

Allee Mahomed	...	Rs.	10
Nasir Mahomed	...	„	6
Sahib ...	...	„	2-8
Name not legible	...	„	6

I send by hoondee Rupees 157 on the shop of Uleemoola, of which Rupees 120-12 are to be credited to the balance of the account book, and Rupees 35-4 to the private expenses, (nij khurch) of the men of the large *godam* (*godown*) All

going on well here, inform me of the welfare of all there.

The money which is referred to by Abdool Hukeem as borrowed from you on account of the sale of books will, if God wish, be re-paid.

From Abdool Mujeed to Ashunoolla, Ruhmutoolla, and Hoormutoolla.

AFTER COMPLIMENTS,

YOUR parents, brothers, sisters and all are well. Whatever arrangements the merchants *(beoparries)* who have left on their departure made in connection with their respective homes carried on in the same manner as laid down. Brother Azeemoodeen, together with his family, are well. With regard to your request made in Shurfoolla's letter to send you some money, the fact is that you have not yet acknowledged receipt of the sum I sent to you through him; (Shurfoolla Merchant,) consequently until I do not hear of its reaching you I cannot send you further remittances. Every thing is going on well. About your family they are doing well (goozran) through God's favor; you should always keep in mind the well-being of the business (kam) you have been deputed for and be not concerned about this quarter. I fell sick on my return from Azeemabad, (Patna,) but by the grace of God am now well, but feel much anxiety owing to non-receipt of any news of your welfare, the more sorry am I in consequence of not having seen you on your departure from this place. I sent you a letter through Azeemoodeen, but have not received its answer. Again on my reaching Azeemabad I sent a letter to the Akoon Sahib (no name given) in order that as soon as Azeezoolla (Uzeeoolla in the original) and others should reach him to let them know that all the members of their families were quite well. I have not received an answer to this also. In the month of May or June (Jeth) father had also sent a letter but received no answer. I therefore request you to send replies to all the letters hitherto sent to you, all together with detailed (halat in soudagree) mercantile information.—Dated 28th November 1863, 15th *Mugghur* 1270 (1280?).

From Bireez Mahomed to (name of address not given.)

I PRAY to God for your welfare. We are under great anxiety after you, and wish you to grant us relief by your communicating us news of your well-being. We received your two letters and understood their contents. With regard to the balance of the account book remaining unpaid the fact is, that as the house was burnt and its repairs will require a considerable sum, I am unable to send you the money, but herewith send you Rupees two (one for Meea Zumeeroodeen and one for Imamuttoolla.) Do not be sorry for the house, for such was the will of God. You ought to exert yourself with your heart and soul in the *mercantile affair* (soudagree) that you have gone for, and pray to God for its prosperity. The respective parents and brother of Zumeeroodeen and Imamutoolla are quite well, and Meea Manuk is still very weak. Akhbur and his brothers and nephews are all well. You will hear particulars from Syud Amanuttoollah's letter. Meea Kheyr Zuman, Kiamutoolla, Beebee Sahiba, and your mother are all right, so rest you contented. Meea Zynoodin, your younger brother, is well. Inform us of the trade (soudagree) and of its losses and gains of that quarter. Give our compliments to the *Merchant* the (soudagur Sahib) and other travellers *(beoparries)* and pray that God may grant success to this affair. Deliver compliments from Fuzul Mahomed and Mehrutoollah to Shurfutoollah. You had promised that on your reaching the *firm (dookan)* you would communicate to us news about the *(trade tijarut)* but we have not yet heard from you. With regards to the debts here, the case is that it has partly been paid and partly remains unpaid: pray for it. Give Dhun Mahomed's wife's best compliments to Meea Kurreem Buksh, Mobarrukoollah, Bydoollah, and Burkutoollah. Compliments to Meea Shurfoollah. Our best regards to Head Agent *(Mooneeb*, head of the firm) of that place in order that he may pray. Meea Mujeela's compliments to Meea Usrutoollah, and tell him that since he has left he has not sent news of that quarter and we are much concerned at it, and ask him to refresh our hearts with the particulars of that quarter. Also tell him that God has yet kept us sound and healthy. Best compliments will be communicated in this letter from Ramzan Ali.—Dated 3rd December 1863, 20th Mugghur. Year not given.

HIGH COURT OF JUDICATURE AT FORT WILLIAM IN BENGAL.

THE 13TH APRIL 1865.

Criminal referred Jurisdiction,

Moulvy Ahmedoollah Prisoner.

PRESENT:

THE HON'BLE C. B. TREVOR
and
THE HON'BLE G. LOCH
} *Judges.*

The prisoner is charged on the following counts:—

1*st.*—That he attempted to wage war against the Queen, and thereby committed an offence punishable under Section 121 of the Indian Penal Code.

2*nd.*—That he abetted the waging of war against the Queen, and has thereby committed an offence punishable under Section 121 of the Indian Penal Code.

3*rd.*—That he has abetted the attempt to wage war against the Queen, and has thereby committed an offence punishable under Section 121 of the Indian Penal Code.

4*th.*—That he abetted the collection of men with the intention of waging war against the Queen, and has thereby committed an offence punishable under Sections 109 and 122 of the Indian Penal Code.

5*th.*—That he, by illegal omission, concealed the existence of a design to wage war against the Queen, intending, by such concealment, to facilitate the waging of such war, and has thereby committed an offence punishable under Section 123 of the Indian Penal Code.

The Judge has found the prisoner guilty on the second, fourth, and fifth counts. He acquits him of the first count, and considers the third merged in the second. The Judge has passed a sentence of death and forfeiture of property on the prisoner, which sentence is submitted for the confirmation of this Court under Section 380 of the Code of Criminal Procedure, and the prisoner has filed an appeal against the finding and conviction under Section 408 of the same Code.

The Counsel for the prisoner raised a legal objection that the prisoner had not not committed an offence punishable by the Penal Code; that on reference to the remarks made by Morgan and Macpherson in their edition of the Penal Code, and to the illustrations appended to Section 121 of that Code, it was clear that the words "waging war" meant an insurrection or rebellion within the British Territories, and had no reference to a war waged by foreign enemies, or by parties owing allegiance to the Queen, if such war were waged outside of the British Territories. The prisoner had been acquitted on the first count, and the Counsel contended that, if the view of the Law which he took were correct, the prisoner could not be convicted of abetment under the second or on any other count of the charge, as the war had not been waged within the British Territories, and that even if assistance had been rendered—an allegation by no means satisfactorily proved against the prisoner—it had been given to parties not within the Territory, and it was, therefore, immaterial whether such parties were foreign enemies or persons owing allegiance to the Queen.

The contentions of the learned Counsel for the prisoner cannot, we think, be sustained. The prisoner is admittedly a subject of the British Government. By Section 2 of Act I. of 1849, which is still in force, he is amenable to the Law for all offences committed by him within the Territory of any Foreign Prince or State, and by Section 3 of the Indian Penal Code he is to be dealt with according to the provisions of the Code for any act committed beyond the Territories vested in Her Majesty by the Statute 21 and 24 Vic., cap. 106, in the same manner as if such acts had been committed within the said Territories. Whether, therefore, the acts which the prisoner did were wholely within or wholely without, or partly within and partly without, the Territory of Her Majesty, if they together amount to an offence under the Penal Code, he is liable to be tried for them by the Courts of this country.

In disposing of this case we shall confine our attention to the evidence which more immediately affects the prisoner. It is admitted that war was carried on against the British Government by the fanatics in Mulka-Sittana during the latter part of 1863, and it is proved by the evidence before us that in the ranks of the enemy were to be found many persons owing allegiance to the Queen, and among them many of the nearest relatives of the prisoner. It is alleged on the part of the prosecution that a a conspiracy existed in Patna, the object of which was to forward men and money to Sittana to assist this enemy in carrying on the war against the British Government, and that the prisoner was a chief party in this conspiracy. In support of this allegation we have the evidence of the witnesses named in the margin who depose that they came to Patna on their way to the West, where they had been told to expect the appearance of an Imam; that while at Patna they attended certain preachings in the house, or Kafilah as it is called, of Abdool Ruheem, which is in the same block of buildings as that of the prisoner, with which it communicates by a private passsage; that these preachings referred to Jehad, as well as to the appearance of an Imam and to other subjects, and though it may be doubted whether the Bengalees to whom the preaching was addressed understood at the time what the Jehad meant, or with whom they were to be engaged in carrying it on, it cannot be doubted that the persons in Patna who preached to them, and who forwarded them to the westward, were fully cognizant of what was meant by that word. We must, however, judge of their knowledge by their subsequent acts. We find from the evidence before us, and we see no grounds for discrediting it, that parties of Bengalees arived at Patna and were entertained in the house of Abdool Ruheem, were preached to by Yahiya Ali, and exhorted by him to join the Jehad; were supplied with money and forwarded on their way to Sittana by Abdool Ghuffoor at Patna, and by Mahomed Jaffir at Thanessur, that they were taken through Rawul Pindee to Mulka, where they joined the ranks of the enemy, of whom a large number were persons owing allegiance to the Queen; that the leaders of this fight were Abdoollah *alias* Baboo Khan and Fyaz Ali, near relations of Yahiya Ali, and his brother Ahmedoollah, the prisoner before the Court; that these recruits were drilled and armed; that some were killed in battle with the British Forces, while others ran away and were captured by the English Troopers while attempting to make their escape; all these acts clearly disclosing the existence of a conspiracy against the British Government, and proving that the Head-quarters of that conspiracy was at Patna. Of the witnesses noted above, Cazee Morad No. 12, Lall Mahomed No. 16, Azeemoodeen No. 17, Salimoodeen No. 18, Abdool Kureem No. 19 went up to Sittana in the manner above described and joined the ranks of the enemy. Kadir and Ruhmut, who accompanied this last witness from Patna, were both killed at Umballa fighting against the British Troops, and the witness, Azeemoodeen, was present at an attack made on a village called Kurowul. The witness, Moazzim Sirdar, No. 13, in company with Hossein of Patna, already convicted of this conpiracy, conveyed a quantity of gold mohurs by orders of Yahiya Ali, sewn up in a jacket from Patna to Delhi, and there delivered them to Mahomed Jaffir, who made them over to Hosseinee of Thanessur, upon whom they were found by the Police as he was making his way to Umballa. Gholam Akbar No. 14, and Zeenutoollah No. 15, who came from Lower Bengal to Patna with Moazzim Sirdar, attended the preachings at the Kafilah, and were present when, on the alarm being given that Elahi Buksh's house had been searched, letters and papers connected with the censpiracy were burnt in the house of Abdool Ruheem that they might not fall into the hands of Government. These transactions appear from the evidence to have taken place during the latter part of 1862 and throughout 1863.

No. 11. Oosman Ali
„ 12. Cazee Morad.
„ 13. Moazzim Sirdar.
„ 14. Gholam Akbar.
„ 15. Zeenutoollah.
„ 16. Lall Mahomed.
„ 17. Azeemoodeen.
„ 18. Salimoodeen.
„ 19. Abdool Kurreem.

We have, therefore, ample proof of the existence of conspiracy in Bengal, with its Head-quarters at Patna, for the purpose of carrying on war against the British Government, and we have evidence of acts done in furtherance of that conspiracy, *viz.*, the sending men and money to the enemy at Sittana. We have been able to trace the men up to Sittana, and we have evidence of their having joined the enemy, composed to a very great extent of persons owing allegiance to the Queen, and of their having fought against the Government. We have traced the money remitted from Patna for the purpose of assisting the enemy

to Thanessur and Umballa, and we have the evidence of Elahi Buksh, a witness, that it was intended to be sent to Sittana for the support of the rebels. We have now to ascertain whether there is sufficient proof to connect the prisoner Ahmedollah with this conspiracy. The proof against him consists, *first*, of the evidence of the witnesses Nos. 11 to 15 already referred to; *secondly*, the deposition of Fukeeroodeen No. 20; *thirdly*, the evidence of Elahi Buksh, a resident of Patna, who has been convicted of joining this conspiracy and sentenced to imprisonment for life; *fourthly*, a telegram from Mahomed Shuffee, also convicted of this conspiracy, addressed to the prisoner and relating to matters connected with the conspiracy; and lastly a family letter, No. 19B., from Ahmedollah the prisoner and certain members of his family enclosed in a cover to Mahomed Jaffir at Thanessur, and intercepted by Captan Bamfield, Superintendent of Police, who obtained it from the Piplee Post bag.

The witnesses Nos. 11 to 15, whose names are noted in the margin, were among the Bengalees who had been attracted by the preaching of emissaries through Lower Bengal to visit the West in hopes of seeing their Imam, whose appearance was announced; they, as well as other Bengalees who joined in the conspiracy, were directed to proceed to Patna, and while there heard preachings by Yahiya Ali, brother of the prisoner, in the Kafilah of Abdool Ruheem, also a relative of the prisoner. These preachings related, among other things, to a Jehad, but unfortunately none of the witnesses have been required to explain, as clearly as was desirable, with whom that Jehad was to be carried on, and we are left to gather this information from the subsequent acts of the parties. We may remark, also, that the time when these preachings took place has not been so distinctly ascertained, as it should have been, but we learn incidentally from the evidence that the witnesses speak to what occurred in 1863. At these preachings the prisoner Ahmedoollah used to be present. He appears to have taken no active part in them, but attended as a listener, coming into the Kafilah by the private passage which connected his dwelling and that of Yahiya Ali with the rest of the block of buildings. It is evident, therefore, that the prisoner was present when treason was preached against the Government, and he, having failed in his duty to disclose such treasonable proceedings to the proper authorities, has committed an offence described in Section 123 of the Penal Code.

No. 11. Oosman Ali.
„ 12. Cazee Morad.
„ 13. Moazzim Sirdar.
„ 14. Gholam Akbar.
„ 15. Zeenutoollah.

But it is urged that the evidence of these witnesses in regard to the prisoner is not worthy of credit. They were examined on the trial of the conspirators at Umballa in July 1864, and though they gave a detailed narration of their proceedings, including the events which took place at Patna, which they now repeat, they never mentioned the name of Ahmedoollah till after that trial was completed, and did so only when pressed to do so by the District Superintendent of Police, who then detained them as witnesses against the prisoner. Giving due weight to this objection, we think it insufficient to discredit their testimony taken in connection with the other evidence before us. Had the charge against the prisoner rested on their evidence alone, we might not have thought it sufficient to convict him upon, but at the same time we say that we find nothing exaggerated in that evidence so as to lead us to suppose that it is given with the intention of falsely implicating the prisoner, and we think it very probable, that the witnesses omitted to mention his name, because he was not then on his trial, their attention being particularly drawn to the prisoners then before the Court, regarding whose participation in the conspiracy they were at that time only required to speak to. We think, therefore, that the evidence of these witnesses is worthy of credit, and establishes this fact that, at Patna, there were preachings about a Jehad, and that the prisoner attended these preachings, and that those preachings were of a treasonable nature and related to a waging of war against the Government, as is also proved by the subsequent conduct of these and other witnesses who, with other Bengalees, were forwarded to Sittana by the Patna conspirators and joined the ranks of the enemy then engaged in war against the British Government.

We next notice, but we put little reliance upon, the evidence of Fukeeroodeen, witness No. 20, though considerable stress has been laid upon it by the Counsel for the prosecution. This witness was not examined on the trial at Umballa and was traced in a somewhat curious manner, which does not tend to add weight to his testimony; the house of Elahi Buksh was searched in December 1863, and among other papers a letter, No. 20A., from Yahiya Ali to one Fukeeroodeen Ahmed was found. Isree Pershad, an Inspector of Police, who searched the house, says, it was found on a shelf in the shop. It was closed, but the gum in it was not dry. When the house of Yahiya Ali was searched by the Magistrate, Mr. Alexander, in January 1864, Yahiya Ali was asked—as is deposed to by Isree Pershad—whether he knew Fukeeroodeen. He at first denied, then admitted knowledge and produced a letter, No. 20B., from a bundle of papers which had been found in his house. The next thing was to find this Fukeeroodeen, and a man of that name, who turned out to be the very man, was ascertained to be at the time undergoing a sentence of three months' imprisonment in the Arrah Jail. He deposes that the letter No. 20B. is in his hand-writing, and he gives the following account of why it was written:—He had written a letter to Yahiya Ali to ascertain how matters were going on at the *big godown*, *i. e.* Sittana; that seven or eight days after the search of Elahi Buksh's house Yahiya Ali sent for him from Arrah and he was introduced by Abdool Ghuffoor into a room where were Ahmedoollah, Yahiya Ali, and Abdool Ruheem; that the two former said that they had written him an answer, *viz*, that which was found in the house of Elahi Buksh (letter No. 20A.); that there had been a fight, and it was likely that there would be a search for those concerned in the business; they, therefore, gave him a copy of a letter which they told him to take away and write out fair and send it to them when they sent for it. This was letter No. 20B., which he delivered to a man who came for it. The Moulvies, *i. e.*, Ahmedoollah and Yahiya Ali, told him that his questions about the *godown* would be concealed by this letter. It is admitted by this witness that the letter could have been written out fair by an ordinary writer in the course of an hour. If it was an object with Yahiya Ali to have such a letter as that now

produced (No. 20B.) to avert suspicion, or to blind the eyes of the Police, it is difficult to understand why he did not make this witness write it out then and there, and why, if he anticipated that his own house might be searched, and required this document, he should have allowed two days to elapse after the witness returned to Arrah before sending for it. But if Yahiya Ali had destroyed the original letter from Fukeeroodeen, and it is not forthcoming, what possible advantage could it be to him to obtain any substitute, or such a one as No. 20B. The object, however, of the evidence of this witness is to implicate the prisoner Ahmedoollah, whose name appears among those to whom the witness sends his solicitations in the letter No. 20B., and the only way in which this witness does implicate him is by telling this very improbable story, which we cannot credit; the letter No. 20A. from Yahiya Ali to the address of this witness has not been proved in the deposition which the witness gave to the Magistrate on 11th January last; he does not speak of the prisoner as taking an active part in the discussion between him and Yahiya Ali though present at the time.

We come next to the evidence of Elahi Buksh, one of the prisoners convicted on the trial at Umballa and sentenced to transportation for life. The evidence of this man fully implicates the prisoner, not only as being concerned in the conspiracy, but as being the leader and chief mover of it. This witness discloses in a clear and detailed manner, what was done at Patna, and he deposes that nothing was done, whether as regards remittances of money or transmission of recruits, or any other matter connected with the conspiracy, without the orders or assent of the prisoner. He tells us that when Shah Mahomed Hossein, a disciple of Ahmed Shah, the founder of the sect, died, he appointed Yahiya Ali Khaleefa in his stead, and Ahmedoollah general manager of all the property and of the expenses of sending men on; that after Syud Hossein's death Ahmedoollah sent for the witness who had been recommended to Ahmedoollah by Syud Hossein, a trustworthy man, and gave him Rupees 500 as a deposit for Jehaddars; that this sum was entered in the witness's books in the name of Ahmedoollah from 1275 to 1277 *Hejira*; and that in 1278 *Hejira*, when Ahmedoollah became an Income Tax Assessor, the amount, under instructions from Ahmedoollah, was transferred to the name of Abdool Ghuffoor; that in 1277 *Hejira* the witness was sent by Ahmedoollah and Yahiya Ali to Thanessur to arrange with Mahomed Jaffir regarding the mode in which remittances were to be made, and it was then that the conspirators assumed the false names under which so much of the correspondence has been carried on; that, as arranged, the witness received letters for Ahmed Ali, which were addressed to the witness's care; that a Committee consisting of Ahmedoollah, Yahiya Ali, Abdool Ruheem, and Abdool Ghuffoor, and the witness, when called, used to meet and consult, and nothing was done without Ahmedoollah's knowledge. The witness had charge of the money which was entered in the books in Abdool Ghuffoor's name, and payments were made by Ahmedoollah's order. The witness further deposes that the prisoner used to attend the preachings at the Kafilah on Tuesdays, and that Abdool Ghuffoor made arrangements for the Bengalee Jehaddars by orders of Ahmedoollah and Yahiya Ali; that eight or ten months before the witness was assisted he received and made over to Ahmedoollah a letter from Buseeroodeen, *i. e.*, Fyaz Ali, brother of the prisoner, from the Peshawur Post Office. It was addressed to Ahmed Ali and called for money and bullocks (meaning by the latter term Jehaddars) and eleven *Beoparries* as the Baboo Sahib's (an *alias* for Abdoollah, the leader of the Sittana fanatics) case with Government was about to come on, *i. e.*, that fighting had commenced; that under instructions from Ahmedoollah the witness purchased gold mohurs and hoondees. The witness pointed out in his books various entries for the purchase of hoondees, and stated further that the letter No. 18A. was a receipt for Rupees 4,000, and that No. 18B. was the letter under which a dishonored hoondee for Rupees 500 was returned; and he also identified that hoondee, *i. e.*, No. 18D. With regard to this dishonored hoondee the witness stated that Ahmedoollah had taken Rupees 4,000 in hoondees, of which one for Rupees 500 on Surut Ram and Sheo Buksh of Delhi was dishonored. Intimation of this was sent to Ahmedoollah by a telegram from Mahomed Shuffee. The witness told him to write to Mahomed Jaffir to return the dishonored hoondee to the witness. This was done and the amount re-credited. The witness further stated how that, after his shop was searched by Isree Pershad, he gave information to Ahmedoollah; that, on the afternoon of the same day, he went to the Kafilah, where he found Yahiya Ali, Abdool Ruheem, Abdool Ghuffoor, and a number of Bengalees; that they were looking over a quantity of letters and burnt all which contained any treasonable matter. He was there till the evening, when a committee consisting of Ahmedoollah, the prisoner, Yahiya Ali, Abdool Ghuffoor, and Abdool Ruheem, and the witness sat and determined to send messengers in various directions to inform their correspondents to send their letters to other addresses than those hitherto used. In 1280 *Hejira* the witness was sent on a second mission to Delhi by orders of the prisoners, Ahmedoollah and Yahiya Ali, to convey Rupees 100 in gold mohurs and Rupees 2,500 in hoondees to Mahomed Jaffir, who met him as appointed and received the money; and the witness points out in his account for December 1863 the entry of the purchase of these hoondees, and he adds that, on his return from Delhi, he purchased hoondees for Rupees 6,000 by orders of Ahmedoollah and Yahiya Ali, as appears by the entry in his accounts of 8th December 1863; and that, under their instruction, he sent 300 gold mohurs to Mahomed Jaffir by Hooseinee of Patna and Moazzim Sirdar; and he adds that all letters which came from the East were directed to Shaik Aman's shop. Letters from the West were sent to the shop of the witness for Ahmed Ali *alias* Ahmedoollah, and, occasionally, for Mohyoodeen.

The above is the substance of the evidence of this witness against the prisoner. He has entered very fully into what was done at Patna by the various members of the conspiracy, but we have confined our attention to so much of the evidence as related directly to Ahmedoollah; we have no reason for discrediting the evidence given by this witness, though many of his statements are unsupported by any corroborative evidence. He has been unable to produce the books of 1275 to 1277 *Hejira* in which the sum of Rupees 500 was entered in the name of Ahmedoollah, though

those of subsequent years are forthcoming, and he tries to account for the absence by stating, that his books were not seized for fifteen days, after his shop was searched, and the prisoner took advantage of this opportunity to get rid of this evidence against himself. Again, we have nothing beyond the witness's own statement to shew that the prisoner took a more leading part than any of the other conspirators, and even his statement goes to shew that acts were done under the joint instructions of Ahmedoollah and Yahiya Ali, and not of Ahmedoolah alone. The statement of the witness in regard to the dishonored hoondee for Rupees 500 is corroborated by the telegram from Mahomed Shuffee and other evidence, which we shall proceed to notice. We think that the evidence of this witness may safely be accepted to prove the existence of a conspiracy at Patna, and that Ahmedoollah was one of the conspirators and leaders in it.

We turn, next, to the evidence against the prisoner arising from the dishonored hoondee and telegram. Monohur Dass, witness No. 28, deposes that within the last three years he has given Elahi Buksh hoondees for more than a lac of Rupees; that Elahi Buksh told him that he got the money from Ahmedoollah; that on the 6th Bysack 1920 Sumbut, 10th April 1863, he gave Elahi Buksh three hoondees on Delhi, one for Rupees 2,500, a second for Rupees 1,000, and the third for Rupees 500. This last was dishonored as the witness learnt from Elahi Buksh, who had received a telegram to that effect. This hoondee, No. 18D., is identified by this witness. Lekhraj, witness No. 31, also identifies the hoondee No. 18D. for Rupees 500 as having been drawn by their Patna correspondents on the house of Surat Ram and Sheo Buksh at Delhi, in which firm he is a Gomashta, and deposes that it was dishonored for want of assets. When the house of Elahi Buksh was searched in December 1863, two letters marked No. 18A. and No. 18B. were found. The former is dated 5th June 1863, and acknowledges the receipt of hoondees for Rupees 4,000 for the purchase of fruits, &c. It is addressed to Elahi Buksh and Khoorshed Ali, and is written by Mahomed Jaffir. It is apparently an answer to a letter, No. 17C., written by Elahi Buksh and Khoorshed Ali to Moonshee Jaffir endorsing three hoondees for Rupees 4,000 on Juggonath and Mukkun of Delhi, and requiring him to purchase fruits, &c., for their trade. The letter No. 18B. is a letter from Mahomed Shuffee to Mahomed Jaffir, and forwarded by the latter in enclosure bearing the post-mark of the 12th June 1863 to Elahi Buksh. In the letter to Mahomed Jaffir, which bears no date, the writer says that he had sent him three hoondees for Rupees 4,000 and three letters, which he hopes that he has received; one hoondee for Rupees 500, he says, had not been cashed, and he had got it back from the Mahajun and sent it back to Patna to Elahi Buksh, and had sent information by telegraph to Elahi Buksh, and had also written by Dâk to him. He adds—"I therefore let you thoroughly understand that the hoondee has not been cashed." In a postscript the writer adds—"I send the dishonored hoondee for Rupees 500 to you to send to Elahi Buksh. I have not sent it to Elahi Buksh, as I said I was going to do." There is then a further postscript of 11th June, acknowledging the receipt of a letter from Mahomed Jaffir regarding a sum of Rupees 4,000 and Rupees 500, and the writer adds—"I know that the Rupees 500 has not yet been cashed at Delhi. On the day before yesterday I sent you a receipt for Rupees 4,000. To-day, the hoondee for Rupees 500 which came, the Delhi Mahajun will not cash." On the back of this letter Mahomed Jaffir writes to Elahi Buksh relative to this *kutcha* hoondee which he could not get cashed. Elahi Buksh, in his deposition, states that the letter No. 18A. is a receipt for the three hoondees for Rupees 4,000, of which that for Rupees 500 was one, and that this dishonored hoondee was returned to him with the covering letter No. 18B. from Mahomed Jaffir. The dishonored hoondee, No. 18D., was produced by Sheo Buksh of Patna, by whom it was drawn, and is identified, as noted above, by Elahi Buksh, Munmohun Doss, who drew it, and Lekhraj Gomashta of the firm of Sheo Buksh, by whom it was dishonored. Allusion has been made to a letter, No. 17C., found in the house of Mahomed Jaffir, but bearing no date. In the 2nd paragraph Elahi Buksh and Khubrut Ali, who are the writers, say—"Sheik Mahomed Shuffee sent a telegram yesterday that the Delhi Bankers have not cashed the hoondee. It does not appear which hoondee it is which has not been cashed. Write briefly what has occurred." And then further allusion is made to this hoondee, and another hoondee appears to have been sent in substitution. It is a pity that, with such a willing witness before him as Elahi Buksh, the Judge omitted to direct his attention to this letter, and to ascertain whether it was sent by him to Mahomed Jaffir, and whether the three hoondees for Rupees 4,000, referred to in the 1st paragraph, were those which included the dishonored hoondee for Rupees 500. As it is, some doubt is thrown upon the statement of Elahi Buksh that the letter No. 18A. found in his house, and which evidently is an answer to letter No. 17C., found in Jaffir's house, is a receipt for the three hoondees for Rupees 4,000, of which the dishonored hoondee for Rupees 500 was one.

The first notice we have of the hoondee for Rupees 500 being dishonored is in a letter of 30*th May* 1863, No. 17A., from Mahomed Shuffee to Mahomed Jaffir, in which he says that the Mahajun had refused to cash it. Previous to writing this letter Mahomed Shuffee had dispatched a telegraphic message to Ahmedoollah on the 26th May 1863, stating that the Banker of Delhi had not paid the amount of a draft and begged him to tell the Banker by telegraph to pay the money, or else it would be a great loss to him. This message, as shewn by the Telegraph Receipt-book of the Patna Office, No. 18E., was received at Patna on the same date and delivered to Ahmedoollah on the 28th idem, who gave a receipt for the same in his own hand-writing in the telegraph book on that date. The message in the original has been produced and sworn to by Suttar Buksh, who wrote it for, and by orders of, Mahomed Shuffee. Now, the letter of Elahi Buksh, No. 17C., to Mahomed Jaffir, evidently refers to this message, which, it will be observed, does not mention the amount of the hoondee which had been dishonored; and as Mahomed Jaffir's letter, No 18A. of the 5th June, acknowledging the receipt of three hoondees for Rupees 4,000, is evidently an answer to that of Elahi Buksh, No. 17C., it is very doubtful whether, from a comparison of dates on the letters, the statement of Elahi Buksh, that No. 18A. was the receipt

for the three hoondees, of which the dishonored hoondee was one, is correct. It is not, however, material to determine this point, for of this there can be no doubt from the evidence before us that Elahi Buksh purchased three hoondees for Rupees 4,000 from Monohur Doss in April 1863, of which one for Rupees 500 was dishonored on presentation. These hoondees were sent to Mahomed Shuffee through Mahomed Jaffir, and the former, when the hoondee for Rupees 500 was dishonored, telegraphed to Ahmedoollah, the prisoner in this case, and sent the dishonored hoondee to Mahomed Jaffir for transmission to Patna, and Mahomed Jaffir sent it to Elahee Buksh with his letter of 12th June 1863. From the evidence of Elahi Buksh it is proved that the money was transmitted to Mahomed Jaffir for carrying on treasonable designs against Government, which eventuated in the war which raged in the Frontier from October 1863, and from the letters of Mahomed Shuffee No. 17A., and of Mahomed Jaffir No. 18B., and from the hoondee itself, all ambiguity as to the amount of the hoondee referred to in the telegraphic message is cleared up, while the circumstance of Mahomed Shuffee having sent the message direct to Ahmedoollah, instead of to Elahi Buksh, through whom all the remittances were made, proves conclusively that Ahmedoollah was concerned, and took a conspicuous part, in the conspiracy; for, had this not been the case, Mahomed Shuffee was not likely to send a telegram regarding a matter which required the utmost caution and secrecy to a stranger who might give information to the authorities, which might lead to disagreeable inquiries, if not to more serious results. This evidence proves that money was transmitted to Mahomed Jaffir and Mahomed Shuffee in furtherance of the conspiracy, and that the prisoner Ahmedoollah was aware of, and connected with, the transmission of that money.

We come to the last part of the evidence against the prisoner, which we think it necessary to notice. From the Piplee post-bag the District Superintendent of Police, Captain Bamfield, on the 19th December 1863, obtained the letter No. 19B. The letter was addressed to Peeroo Khan (*alias* Mahomed Jaffir) and Abdool Ghuffoor, Thanessur. It contained a family letter from the members of the prisoner's family at Patna to others of the same family then on the Frontier with the enemy. There were also other letters in Bengalee from other parties sent under the same cover, to which it is unnecessary to make further allusion. The family letter is written on a long slip of paper, and commences with a letter from Mahomed Ali, an alleged *alias* of the prisoner, Ahmedoollah, to his brother Buseeroodeen, whose proper name is Fyaz Ali, and who was then fighting against the Government. Then, follows a letter to Gholam Kadir, whose proper name is Abdool Kadir, a son of the prisoner, and Mahomed Rookoollah, properly Mahomed Esau, a son of Yahiya Ali, and nephew of prisoner, both in the ranks of the enemy. The third letter is from Rohim Beg, whose proper name is Abdool Ruheem, a nephew of the prisoner, to Budderoodeen, *i. e.*, Fyaz Ali. The fourth letter is from Mohyoodeen, *i. e.*, Yahiya Ali, to the address of Huzrut Fyaz Alum, also to Baboo Sahib, *i. e.*, Abdoollah, who was in command of the Bengalee and other fanatics then fighting against the British Government; also a letter from Rohim Beg to the same party, and another letter from Mohyoodeen to the Baboo Sahib. This letter was written and dispatched about the 15th December 1863. It and the Bengalee letters, which accompanied, were enclosed in an original letter which Mahomed Jaffir had sent to Patna, keeping a copy, No. 19C., which was found in his house at Thanessur when it was searched. The original, thus used as an envelope for the treasonable correspondence it contained, was a letter from Mahomed Shuffee to Mahomed Jaffir, dated 7th December 1863, containing some instructions conveyed in ambiguous language, which probably related to what was doing at Patna, otherwise the letter would not have been sent there by Mahomed Jaffir. That portion of the family letter said to have been written by the prisoner under the name of Mahomed Ali is proved to be in his hand-writing by the witnesses, Kooldep Sohoye, Peshkar of the Collector's Office, and Bollakee Lall, a Mohurir in the prisoner's own Office of Income Tax Assessor. Both these witnesses are competent to prove the hand-writing, for the former has had continual practice in reading the prisoner's correspondence on business with the Collector, and the latter, while employed in the prisoner's Office, became well acquainted with his hand-writing, and had frequently seen him write. These two witnesses also prove the prisoner's hand-writing in the Telegraph Office Receipt-book, and though an objection is raised that they are interested witnesses, and that the former would say nothing to displease the Collector, Mr. Ravenshaw, who is the prosecutor in this case, we see no grounds for discrediting their evidence.

That part of the family letter, which is ascribed to Ahmedoollah, refers apparently to family matters, at least no other interpretation has been given to us. Towards the close of the 1st paragraph he says—"Learn other particulars from my worthy brother's letter." Now, his worthy brother, who writes under the name of Mohyoodeen to Fyaz Ali, called Buseeroodeen, and to Abdoollah, called Baboo Sahib, both actively engaged at this time against the British Government, is Yahiya Ali, and that part of the correspondence taken in connection with other letters before the Court relative to remittances sent to the rebels about this time through Mahomed Jaffir and Mahomed Shuffee under the names of crystals and rubies and gold worked shoes of sizes, though that part of the letter which is written by Yahiya Ali has not been proved by the evidence of independent witnesses, yet we have the prisoner's own statement in that part of the letter proved to be in his hand-writing that the part of the letter attributed to Yahiya Ali is the writing of his brother. It is impossible, we think, to read this letter and to suppose that the prisoner was unacquainted with what was going on daily before his eyes in Patna, or that he was ignorant of the proceedings in the Frontier or elsewhere; his reference for particulars to the letter of his worthy brother precludes such an idea.

Looking, therefore, at the whole of the evidence which we have selected as immediately bearing on the case of the prisoner, and at the very lame and unsatisfactory defence he has made, supported by evidence altogether unworthy of credit, we think that the fact of the existence of a conspiracy at Patna to assist subjects of the British Government in waging war against that Government is proved; that in furtherance of that conspiracy a Jehad against the Government was

preached, and that men and money were forwarded across the Frontier. We have evidence that some of the men thus sent joined the rank of the combatants at Sittana and fought against the British Government. We have evidence also that money in gold mohurs and hoondees for the support of these rebels was remitted to Mahomed Jaffir at Thanessur, and Mahomed Shuffee at Umballa. We find that the prisoner was a constant attendant at the preaching in the house of Abdool Ruheem at Patna, proclaiming a Jehad. We find that he was cognizant of, and consenting to, the conspiracy and to the acts done in furtherance thereof; and though it may not be possible to point to any one act in particular as proved to have been done by him directly in furtherance of the objects of that conspiracy, yet the conspiracy being proved, and his connection with it, the acts of each of his co-conspirators done in pursuance of the common objects are his acts, and, therefore, to be held as evidence against him. We think that the evidence before us is sufficient to support the conviction of the prisoner under Section 121 of the Penal Code upon the second count of the charge. But as we do not find from that evidence that the prisoner took a more active part in this conspiracy, than others who have been convicted and sentenced, we decline to confirm the sentence of death passed by the Sessions Judge, but direct that the prisoner Ahmedollah be transported for life and do forfeit all his property to Government.

MEMORANDUM

On the sect of Wahabees, their tenets, career of Syud Ahmed, Colony of fanatics founded by him in Mulka-Sittana, its connection with Patna and with the Frontier War in 1863, and with State prosecutions against certain leaders of the sect at Umballa in 1864 and in Patna in 1865; with supplementary notices of the Ferazie sect and their connexion with the Wahabees; Family tree of the Patna Wahabee Moulvies.

List of persons convicted at Umballa and Patna, and key to Wahabee correspondence.

List of persons ascertained to be now in Mulka-Sittana Hills with sketch of forces at their disposal.

List of Wahabee leaders, preachers, and agents in different parts of the country.

The sect of Wahabees take their name from Abdul Wahab, a seceder from the orthodox Mahomedan faith, who, while acknowledging Mahomed as a good man, denied his divine or super-human character. I find, however, from a manuscript work, called Tareekh Kaiser Room or Misboh-ul-Saree, that the principles of this sect were first enunciated by one Mahomed Abdul Wahab, who was born in Arabia and began preaching and obtained many followers, but it was subsequently found that his doctrines were contrary to the teaching of wise men of the Soonnee sect, both ancient and modern, as he prohibited following any of the four Imams and was at one time an Hunfie, at another a Mulkee, to say nothing of having incorporated sundry doctrines of the Homballee and Shafie sects in his teaching, he appears to have started a sect of his own and, obtaining some influence, he attempted to destroy the tombs of the four Imams at Mecca, and also the sacred shrine of Mahomed himself, but being overpowered he was turned out of Mecca.

He was succeeded after some time by one of his Khalifas, a man named Abdullah, son of Ameer Saood, a native of Najud, who, having raised a revolt, was killed and many of his followers imprisoned.

Wahabees, or, more correctly, Wahhabis, is the name of the adherents of a Mahomedan sect in Arabia. The origin of this sect is immediately connected with the following circumstances: When Sultan Selim I. had conquered Egypt and deposed the last Khalif of Cairo, Almutawakkel, in *A. H.* 922 (*A. D.* 1517) he was acknowledged as successor of the Khalifs by Berekiat, the Grand Sherif of Mecca, who presented him with the keys of the Kabah. From this time the Sultans of the Osmanlis were the protectors of the Mahomedan faith, though only recognised as such by the Sunnites; they were the guardians of the holy Cities—Mecca and Medina—and they had the privilege and the duty of protecting the numerous caravans of Hajis, or pilgrims, which annually travel to Mecca. A Turkish Pasha resided at Jeddah, and sometime also at Mecca, and while the fertile Provinces of Hejaz and Yemen in Western Arabia seemed to obey the Sultan, the Pashas of Baghdad and Basrah made frequent attempts to establish the Turkish authority in the Province of El-Hassa in Eastern Arabia. The Mahomedan religion had generally departed from its primitive purity, and was particularly corrupted among the Turks. The Mahomedans had introduced novelties into their religion, which were rather calculated to please the senses, and which found favor among people who have always loved to follow the bent of their imagination. Mahomed gradually received honors, like God himself, virtuous men became saints, and the miracles, they were said to have performed, were eagerly believed by the people; many austere rules of the Koran were forgotten or left to the extravagances 'of a few derwishes and fakirs' and the places of worship were adorned by the Princes and the rich with the arts and luxuries of the East, while the poorer Mahomedans indulged their passion for religious buildings by erecting a rude tomb to some unknown saint, surmounted by a cupola of painted brick-work. To this we must add that the Koran ceased to be the sole source of religious knowledge, and that traditions concerning Mahomed were considered by his disciples as pure and trustworthy, as the Koran itself. Although the Arabs had deviated from the rule of the Koran, there was a striking difference between them and the Turks. The Turks used opium and wine; not satisfied with polygamy, they had intercourse with prostitutes; they were addicted to practices against nature, which are strictly prohibited by the Koran, and more than once holy *Hajis* of the Turkish caravans had polluted the sacred cities with their scandalous conduct. The caravans, especially those congregations of pious men assembled for the purpose of performing one of the most sacred duties of their faith, presented a revolting aspect to the simple and uncorrupted believers among the Bedouins of the Desert. Their leaders gave full licence to debauchery, and although it was generally their riches which tempted the Bedouins and excited them to predatory attacks, it often happened that the son of the Desert unsheathed his sword, indignant at the pride and vices of men who, from the moment they reached Mecca, proudly assumed the holy title of '*Hajis*.'

Such was the state of Islam when, in the beginning of the last century, a Mahomedan Sheikh conceived the project of reforming the

religion of Mahomed and restoring it to its primitive purity.

This Sheikh was Abdul Wahhab, (the servant of Him who gives (us) every thing,) who, according to Burckhardt, was borne at El-Hauta, a village five or six days journey south of Deraiyeh, the capital of the Province of Nejd, on the road from this Town to the District called Wadi Dowasir. In the life of Abdul Wahhab, in the "Universal Biographical Dictionary," his birth-place is called Al-Aynah in Nejd; and in the Annals of the Turkish Empire by Izi, Constantinople, and Scutari, *A. H.* 1198, (*A. D.* 1784,) p. 207, in fine it is called Aiyineh, which seems to be El-Ayeyneh, near Deraiyeh. Scott Waring calls it Ujunu, a bad orthography for Ajanah. Abdul Wahhab was born at the beginning of the twelfth century of the Hejira, which corresponds to the end of the seventeenth century of our æra. His father was the Sheikh or Chief of the Beni Wahhab, a branch of the great tribe of Temim, which occupies a considerable part of Nejd. Abdul Wahhab received his education in the Schools of Basrah, where he studied divinity. He made the usual pilgrimages to Mecca and Medina, and he lived several years at Damascus, where he had frequent disputations with the divines on religion; but as he displayed great zeal in the abolition of abuses, his doctrine was considered as schismatic, and being exposed to persecutions, he fled to Mosul. After some time he returned to Arabia, but the doctrines which he preached to the natives, and his violent attacks on Turkish tyranny and vice, became so many causes for new persecutions, and he led a wandering life till he settled at Deraiyeh, the residence of the Sheikh Mahomed Ibu Saud. This intelligent Chief listened to the words of the reformer; he became his disciple; he married his daughter; and soon drew his sword to propagate the new doctrine among the tribes of Arabia. Mahomed Ibu Saud thus laid the foundations of a powerful empire of theoretical principles, of which his descendants remained masters for nearly a century.

When Saud, the grandson of Mahomed Ibu Saud, conquered Mecca, he ordered a kind of confession of faith to be published, the substance of which is as follows:—

"Abdul Wahhab's doctrine teaches the salvation of mankind. It is divided into three parts: I., the knowledge of God; II., the knowledge of religion; III., the knowledge of the prophet. In the first part God, it is said, is one Almighty, and we acquire the knowledge of him by adoring him. The second part, knowledge of religion, is threefold, and contains, I., the Islam, or resignation to the will of God; II., Faith; III., Good works. The Islam contains five things: I., the belief that there is only one God and that Mahomed is his prophet; II., the five daily prayers; III., Alms, one-fifth of the annual income; IV., Fasts during the month of Ramzan; V., the pilgrimage to Mecca. The faith contains six things, *viz.*, I., the belief in God; II., in his Angel; III., in his Holy Scriptures; IV., in his prophets; V., in his divine and perfect qualities; VI., in the day of judgment. Good works are only the consequence of the rule that we should adore God as if he were present to our eyes, and though we cannot see him, we must know that he sees us. The knowledge of the prophet, which is the most important part of Wahhabeeism, is based on very positive principles. Mahomed, the prophet, was a mortal like all other men, and he preached for all the nations of the world, and not for one only—the Arabs; no religion is perfect and true in all its parts except his, and after him no other prophet will come; Moses and Jesus were virtuous men, though inferior to Mahomed, notwithstanding he was not of divine nature. Those who do not fulfil their religious duties are to be severely punished. The reformed religion shall be propagated with the sword, and all those who refuse to adopt it are to be exterminated. Abdul Wahhab not only forbade the adoration of Mahomed and of saints, but he also ordered their splendid tombs to be destroyed, and he declared tradition to be an impure source. He made several other prohibitions concerning social and religious abuses, such as the habit of using wine, opium, and tobacco, the use of the rosary for prayers, and he preached strongly against those unnatural practices which were and are still so frequent among the Turks.

The doctrine of Abdul Wahhab was no new religion, it was Mahomedanism reduced to a pure Deism, and so little did it deviate from the Koran, that even to the present day many theologians of Syria and Egypt do not venture to say that it is schismatic. Yet this reformer maintained that there had never been any man directly inspired by God, and that there was no scripture or book whatsoever, which was entitled to be called divine. Hence it follows that, according to Abdul Wahhab, there is no revealed religion, and if he calls the Mahomedan a divine religion, it is not because he believed that it had been transmitted directly from God to man, but merely on the ground of its perfection.

The reformed Mahomedanism made rapid progress, especially among the nomadic Arabs, or Bedouins, who had never adored Mahomed as a divine person, nor viewed the Koran as a divine book, although they considered themselves to be as orthodox Mahomedans, as any of the other nations which have adopted the Islam.

The inhabitants of the towns were less inclined to adopt Wahhabeeism, but Mahomed Ibu Saud nevertheless succeeded in conquering the greater part of Nejd, of which he was the temporal Chief, while Abdul Wahhab was the spiritual Chief. The system of government established by these two men was strictly conformable to the political prescriptions of the Koran, and very like that of the first Khalifs. The chief authority lay in the hands of the temporal Chief, but this authority was confined to the direction of important affairs; the governors of the Provinces and the under-governors were kept in strict obedience to the orders of the Prince, but their authority over the Arabs was not very great. The Ulema of the Capital Deraiyeh, who generally belonged to the clan or family of Saud, formed a Council or Ministry for religious and legislative affairs, and in time of war the governors used to assemble in Deraiyeh for the purpose of concerting the plan of the campaign. Trade and agriculture were well protected. The revenues of the Wahhabi Empire were composed of,—I., one-fifth of the booty taken from heretics; the four remaining fifths were for the soldiers; II., the tribute, called alms in the Koran, it was a certain part of the property, which varied according to the nature of the property: for fields watered by rain or rivers, it was one-tenth of the

yearly produce; for fields watered artificially, one-twentieth only. Merchants paid one and a half per cent. of their capital. The Bedouins, who had always been tax-free, disliked those alms very much, but they were indemnified by the frequent occasions of plunder. III., Revenue from the Chiefs' or Princes' own estates, and from the plunder of rebellious towns. The punishment for a first rebellion was a general plunder, one-fifth of which belonged to the fiscus; in case of a second rebellion, all the grounds belonging to the town were confiscated and became the property of the reigning Chief, and as such rebellions were frequent, the Chief acquired immense estates. The greater part of them were afterwards confiscated by Mahomed Ali, the Pasha of Egypt. Except a few hundred men who formed the Prince's life-guard at Deraiyeh, the Wahhabis had no standing army, but assembled when the Prince designed some expedition. Two or three great expeditions were made every year.

The name of the Wahhabis soon became known in the Turkish Provinces, adjacent to Arabia. The Turkish Government was not aware that this sect had as much warlike and religious energy as the Arabs under the first Khalifs; but it is unjust to accuse the Divan, as Rosseau, the French Consul-General at Baghdad did, of looking at the memorable events in Arabia "with a stupid eye, as usual." As early as *A. H.* 1161 and 1162 (*A. D.* 1748 and 1749) Ahmed El-Haji, Pasha of Baghdad, and formerly grand Vizir, displayed great activity against the adherents of a famous fanatic, Mahomed Ibn Abdul Wahhab, whose "impious doctrine sapped the fundamental principles of Islam, and who set himself up as the head of a new religion" (Izi, cited above; Universal Biographical Dictionary, Life of Ahmed Pasha El-Haji.) The simple fact that, if Wahhabeeism had become predominant, the Sultan would have ceased to be the "visible Chief of the believers," leads us to conclude that the Divan had never looked with a stupid eye on the religious reform in Arabia.

Mahommed Ibn Saud died in *A. H.* 1179 (*A. D.* 1765), and Abdul Wahhab died on the 29th of Shawwal *A. H.* 1206 (14th of June *A. D.* 1787.)

The successor of Mahomed Ibn Saud was his son, Abdul Aziz, under whom the power of the Wahhabis was extended over the greater part of Arabia and became the terror of Turkey. As early as 1792-93, the Wahhabis made a successful campaign against Ghaleb, the grand Sheikh of Mecca.

The Provinces of Basrah and Baghdad, adjacent to Nejd, had suffered from the incursions of the Wahhabis from the time of their coming into political power. In 1797, Soliman, Pasha of Baghdad, made a fruitless attempt to attack them in the Province of El-Hassa; his troops were obliged to retreat, the victorious Arabs overran the neighbourhood of Basrah and took the holy Town of Imam Husein, where they destroyed the famous temple and robbed it of the immense treasures which had been deposited there by the pious generosity of the Sultans of the Osmanlis and the Shahs of Persia. Another Turkish army, reinforced by a strong body of Arabs from Irak Arabi, entered Nejd in 1891 and was only five or six journeys from Deraiyeh when Thoeni, the Sheikh of the Beni Montefik and Commander of the Arab Auxiliaries of the Turks, was murdered by a fanatical Wahhabi. It is said, that the other Chiefs of the Turks were bribed by Abdul Aziz, for they retreated suddenly, but were nevertheless attacked on their march and the whole Turkish army was destroyed. In the same year, 1801, Abdul Aziz, at the head of more than a hundred thousand men, made a fresh expedition against Mecca. Othmanal Medhayfah, the brother of Ghaleb, the Sheikh of Mecca, joined the Wahhabis, and having been put at the head of a considerable body by Abdul Aziz, he took Tayef, a large town East of Mecca, and Konfodah, a Port on the Red Sea. The rest of Hejaz was conquered by Abdul Aziz, who took Mecca early in 1803 after an obstinate siege. He would have have taken Mecca earlier, but for the arrival of the great caravan of Damascus, commanded by the Pasha of Damascus, which were allowed to remain in Mecca for three days, after which the Wahhabis entered the town without resistance. They killed many Sheikhs and other believers who refused to adopt Wahhabism; they robbed the splendid tombs of the Mahomedan saints who were interred there; and their fanatical zeal did not even spare the famous Mosque, which they robbed of the immense treasures and costly furniture to which each Mahomedan Prince of Europe, Asia, and Africa had contributed his share. The fall of Mecca was followed by that of Medina in 1804, and the tomb of Mahomed was robbed and destroyed. Abdul Mayn, a brother of Ghaleb, was appointed governor of Mecca, but he soon lost his post,—Ghaleb, who had fled to Jedda, having bribed the Chief of the Wahhabis and succeeded in being appointed governor on promising to adopt Wahhabism, which he did. Previously to the fall of Medina, and as early as 1803, Abdul Aziz was murdered by a fanatical Sheiete, a native of Persia: his successor was his eldest son, Saud, whose complete name was Saud Ibn Abdul Aziz. Ghaleb, anxious to obtain his former dignity and independence, intrigued against Saud. In the hope of kindling a general war between Turkey and Arabia, from which he might derive advantage, he persuaded Saud to forbid the Khotbah, or public prayers, to be said in the name of the Sultan. Saud gave the order, and from that moment the Sultan, in the eyes of the people, ceased to be the protector of the holy towns and the visible Chief of their religion.

If, during the course of the Thirty years' War a Protestant Army had taken possession of Rome and put a married priest on the seat of St. Peter, the scandal and confusion produced by such an event among the Roman Catholics could not have been greater than the horror and general consternation which spread throughout the East, when the people heard that the tomb of the prophet had been despoiled, and that the first temple in the Mahomedan world was in the hands of the heretics. The pilgrimage was stopped from 1803 to 1809, no great caravan ventured to cross Arabia, and from the Atlantic to the banks of the Ganges and the frontiers of China, every pious Mahomedan felt deeply grieved at the thought that henceforth he would be prevented from performing a duty which he considered most sacred. Persia was unable to give aid, and the Divan, absorbed by the danger to Turkey from the wars in Europe, was compelled to resignation.

In the time that followed the conquest of Mecca and Medina, Saud, the greatest Chief of the Wahhabis, established his authority in the

remainder of Arabia, except Hadhramaut and Oman, where he found a formidable adversary in the Imam of Muscat. Saud conquered the whole Province of El-Hassa, the islands of Bahrein, and several Arabic towns on the coast of Persia. The Gulf of Persia was then infested by Arab pirates, who, after Saud had taken possession of the greater part of the coasts, were either Wahhabis, or at least made common cause with them. The British commerce in those seas was greatly injured by these pirates, who were severely chastised by the British forces under Captain Wainwright, the Commander of the fleet, and Colonel (afterwards General) Sir Lionel Smith. The British Troops acted in concert with the forces of the Imam of Muscat, and the war was finished early in 1809.

The very existence of Turkey being menaced by the Wahhabis, who overran Syria and concluded an alliance with Yusuf, the rebellious Pasha of Baghdad, the Divan at last found a man who was able to subject these terrible enemies. This man was Mahomed Ali, the present Pasha of Egypt.

Mahomed Ali made his first preparations in 1809. To save his army from marching round the Northern Gulfs of the Red Sea, he ordered the timber for a flotilla of twenty-eight vessels to be got ready at Bulak, the port of Cairo, whence it was carried on camels to Suez, where the ships were constructed. The Commander of the expedition was Tuzun Bey, the second son of Mahomed Ali, then eighteen years old, who was seconded by Ahmed Agha, surnamed Napoleon or Bonaparte. Tuzun Bey entered Arabia in 1811; in 1812, he was beaten by the Wahhabis near Medina, but he took this town in the course of the same year, a conquest which was mainly due to the impetuous courage of Thomas Keith, a Scotch renegade, known as Ibrahim Agha, who took the outworks of Medina by storm. Mecca was taken in 1813, and Ghaleb, notwithstanding he had favored the Egpytian invasion, was made prisoner and sent to Salonica, in European Turkey, where he died in 1816.

In 1841, Saud died and was succeeded by his eldest son, Abdullah. The death of Saud was the fore-runner of the ruin of the Wahhabis. In 1815, the Egyptians suffered a defeat at Zohran, but they obtained a signal victory at Bissel. Tuzun Bey paid six dollars for every head of a Wahhabi, and having obtained six thousand heads, he ordered them to be piled up in a pyramid. Peace was concluded during the course of the same year (1815) on unfavorable conditions to Abdullah, who sent an Ambassador to Cairo, named Abdul Aziz, a learned Sheikh, whose further negotiations were interrupted by the sudden outbreak of fresh hostilities.

The Commander of the new Egyptian Expedition was the celebrated Ibrahim Pasha, the son of Mahomed Ali, who entered Arabia in 1216. After an obstinate resistance, the Wahhabis retreated to Deraiyeh in 1818, where Abdullah was besieged by Ibrahim. The siege was long, but it was carried on by Ibrahim with skill, boldness, and admirable perseverance, till the month of December 1818, when Abdullah surrendered. He and several of his family were sent to Constantinople, and after having been promenaded through the streets for three days, they were beheaded and their bodies were exposed to the outrages of the mob. The greater part of the territories conquered by the Wahhabis fell under the authority of Mahomed Ali.

Thus, the power of the Wahhabis was broken, but they were not exterminated. Some of their Chiefs resisted the Egyptians in the south-eastern part of Nejd in El-Yamamah and in El-Harik, and they occasionally retreated to the countries South of these Provinces, which are generally considered to be a barren desert. In 1827 the Wahhabis caused considerable trouble to Mahomed Ali; they were probably not without some influence on the inhabitants of Yemen, who opposed such a vigorous resistance to the Egyptians in 1834, and in 1838-39 there were such dangerous symptoms of rebellion in the eastern part of Nejd, that Mahomed Ali sent an army there, which made rapid progress. This army was about to conquer El-Hassa and to establish Egyptian authority on the shores of the Persian Gulf when, by the sudden attack of the Turks on Syria, Mahomed Ali was forced to open that campaign, which began so unfortunately for the Turks with the loss of the battle of Nizibi, but in consequence of which Mahomed Ali was dispossessed of Syria. There was a party in the Divan who, availing themselves of the victories gained by the British Troops in Syria, intended to dispossess Mahomed Ali of Arabia also; but, fortunately they did not succeed. We say fortunately, for, if ever Egypt should cease to be ruled by a vigorous Government, the Wahhabis would raise their heads: they would overrun Arabia, being weakened neither in numbers, nor in fanaticism, and Turkey would be unable to protect the holy towns. The consequences of such an event would produce discontent in the whole East, and the greatest danger to the existence of the Ottoman Empire. These considerations will perhaps serve to shew that, though young, the Egyptian power is already intimately connected with the history of the East, and that its overthrow would be a vital blow to all those nations that follow the Mahomedan creed.

(Carsten Niebuhr, *Description de l'Arabie*, p. 208, &c.)—Among European writers Niebuhr is the first who mentions the Wahhabis: *Voyages d' Ali Bey*: Ali Bey was present at the conquest of Mecca by the Wahhabis, and gives an interesting description of their army; Ed. Scott Waring, a Tour to Shiraz, p. 119, &c; *Description du Pashalik de Baghdad, suivie d'une Notice Historique sur les Wahhabis* by Rousseau, formerly French Consul General at Baghdad. This sketch is interesting, but contains many errors, especially with regard to the doctrine of Abdul Wahhab; Mengin, *Histoire de l'Egypte sous le Gouvernemen'tde Mahomed Ali, Paris*, 1823, gives an excellent account of the conquest of Deraiyeh by Ibrahim Pasha; Burckhardt, Note on the Bedouins and Wahhabis. This is the best work on Wahhabi history till 1815; Sir Harford Jones Brydges,—*An Account of the transactions of His Majesty's Mission to the Court of Persia*, to which is appended a brief history of the Wahhabis (in Vol. II.) This is a a most valuable account, partly taken from Mengin, cited above, but for the greater part the fruit of the Author's own observations during his long residence at Baghdad and other places in the East; Mengin, *Histoire sommaire de l'Egypte sous le Gouvernement de Mahomed Ali, Paris*, 1839.—This work contains the excellent observations of Jomard on Arabia, and also a French

translation of a short Arabic M. S. on the campaign of the Wahhabis in Hejaz against Mahomed Ali. The author of the M. S. is the Sheikh Aus, who was in the Head-Quarters of Abu-Naktah, one of the principal Chiefs of the Wahhabis; Corancez, *Histoire des Wahhabis;* the Maps of Planat, Berghaus, and Jomard.

The leading principles of the Wahhabi tenets are—

1*st*.—Reliance on one Supreme Being.

2*nd*.—Repudiation of all the forms, ceremonies, and observances of modern Mahomedan religion, retaining only such as are considered the pure doctrines of the *Koran*.

3*rd*.—Expectation of an *Imam* (guide or prophet) who will lead all true believers to victory over infidels.

4*th*.—The duty of *Jehad*, or holy war, for the faith against infidels generally.

5*th*.—Blind and implicit obedience to their spiritual guides or *Peers*.

Mahomedans generally are divided into two classes, Sheeahs and Soonneess; Wahhabis belonging to the latter.

Soonnees are again divided into four sects, called after the Imams, they severally respect, Hanfee, Shafie, Mulkee, and Hamballee. The Hanfiee sect is chiefly confined to Bengal and the North-Western Provinces, where also a few of the Shafie sect are to be found.

Mulkees and Hamballees prevail in Arabia, Turkey, and the West, and, in their religious opinions, are very nearly allied to the Hanfees.

Hanfees pray five times daily, and at prayer keep the hands crossed over the navel in bending *forward the body* [1] and head; at prayer they do not *raise the hands* above the head, [2] after prayer the word Amen is uttered [3] silently.

Rukoo.
Rafa.
Khofa.

Shafies, on the contrary, keep the hands crossed over the breast at prayer and, in bending forward the body, the hands are raised. After prayer, the word Amen is uttered aloud. Some of the Hanfee sect, however, in Bengal, follow the custom of the Shafies at prayer and these are called Wahhabis.

The confusion between Shafies and Hanfees appears to have originated in India with Syud Ahmed, whose history will be given hereafter, he was considered as a *Peer* or spiritual guide by both sects, and it was one of the peculiar pretensions of this man that he held himself privileged, instead of confining himself only to one of these sects, to receive followers at his pleasure from both; he appears to have aimed at founding a School of his own, to which he gave the name of Tarika-i-Mahomedia.

The followers of Syud Ahmed, although commonly known as Wahhabis, ignore the appellation, and, if questioned, assert that they are Hanfees. They are very closely allied to the well-known Ferazie sect, who are perhaps more orthodox Hanfees; the difference appears to be that the Feraziés assert Syud Ahmed to be a good man, but not an Imam or Prophet, and that he is dead. Wahhabis and followers of Syud Ahmed, on the contrary, declare him to have been an Imam, and that he stated, when present with his disciples, that he would disappear and return after some years. They deny that he is dead. Among the more illiterate Wahhabis there appears to be some confusion between Syud Ahmed and the Iman Mehndie, expected by all classes of Mahomedans to appear before the resurection and day of judgment, and this error though denied by the more educated Wahhabi Moulvies, appears to have been fostered indirectly by them with a view to excite the religious zeal of their disciples in expectation of victory over infidels and wordly dominion and power, general spread of the pure Mahomedan faith and ultimate enjoyment of Paradise.

I gather the following particulars of Syud Ahmed's career:—

He was a native of Roy Bareilly and began life as a Sowar in the service of the celebrated Ameer Khan Pindarry, and was present with him in many freebooting raids in Malwa. Quitting that service about the time when Ameer Khan's followers were disbanded, he repaired to Delhi and became a disciple of Shahh Abdool Aziz, a very celebrated devotee of that city, and it is asserted that from him he derived the peculiar opinions which he subsequently promulgated and the designs which he adopted of preaching a religious crusade or Jehad; it is, at least, certain that the chief of his first disciples and the most constant associates of all his fortunes were two near relations of Abdul Aziz, one his nephew, named Moulvie Mahomed Ishmael, author of a work subsequently published called "Surat-ul-Mustakim," and the other his son-in-law, named Moulvie Abdul Hye. Of these persons, Mahomed Ishmael is generally esteemed as a man of much talent and learning, and was the author of "Surat-ul-Mustakim," a principal treatise of the sect, printed in Calcutta by an active member, named Moulvie Mahomed Ali of Rampore, about 1822, and the extreme respect which he and his brother Moulvie paid to Syud Ahmed, who was himself nearly illiterate, had a powerful effect in attracting towards him the respect of the lower classes; they rendered him the most menial services, running, it is said, with their shoes off by the side of his palanquin, when he moved about like common servants. Attended by them, he started for Delhi on his way to Calcutta, he is said to have gone by a circuitous *route* first North to Saharunpore, and then West towards Rampore, the Jagheer held by the descendants of the Rohilla Chief, Fyzulla Khan, and the seat of a large and turbulent body of Pathans. From his first leaving Delhi, he assumed the character of a religious teacher, and it was on this journey that he so successfully preached and obtained ascendancy over the minds of Mahomedans, particularly in Bengal, by spreading his reformed doctrines; (nearly identical with those of the Arabian Wahhabis, of whom Syud Ahmed's sect may be said to be an accurate imitation;) the general spirit by which these were animated was the ardent profession of Mahomedanism in its primitive simplicity and fervour, and the utter rejection of all idolatrous and superstitious innovations.

It is obvious that such tenets were well calculated to awaken religious zeal, and the manner in which they were received was most favorable to Syud Ahmed's designs, as, by the time, he reached the Lower Provinces he had obtained many followers and had established an extensive reputation.

He appears to have remained some time at Patna, putting up at the houses of Moulvie Willayut Ali and Shah Mahomed Hossein. Here, he made many converts, and, when about to leave, he appointed agents, to whom he delegated authority to preach and proselytize in his name.

Similar agents were appointed in all the large towns in his route for the purpose of collecting funds, which were to be raised by a tax on the profits of trade and donations from well-wishers to the faith, which were termed *Zakat*.

The chief agent appointed at Patna was Shah Mahomed Hossein, to whom he gave a *Sunnud* empowering him to appoint successors. This Sunnud was subsequently found in the possession of Yahiya Ali, now a convict in the Umballa Jail, and brother of the prisoner, Moulvie Ahmedoollah, recently convicted. Besides Shah Mahomed Hossein, Moulvie Willayut Ali, Moulvie Enayut Ali, Moulvie Murhum Ali, and Moulvie Furhut Hossein were appointed in Patna, as Syud Ahmed's Khalifas or Lieutenants.

Proceeding from Patna, Syud Ahmed went towards Calcutta, following the course of the Ganges, preaching, and making converts and appointing agents at all the more important towns in his route. In Calcutta and Baraset, it is said that disciples flocked to him in such numbers that he was unable to go through the process of enrolling them by separate laying on of hands; but unrolling his turban, all who could seize it, became his Mooreeds.

He arrived in Calcutta about the end of 1821, and, in the early part of 1822, proceeded with his friends, the two Moulvies abovementioned, to Mecca, from whence he returned in October of the following year, having touched for a few days at Bombay, where, with reference to the shortness of his stay, his success in gaining followers was as remarkable, as it had been in Calcutta. In December 1823 he again started for Upper India and was joined at Bareilly by Shah Mahomed Hossein with a number of followers.

In 1824, Syud Ahmed travelled through Kandahar and Cabul, preaching among the Yusufzai tribes on the Peshawur border and, uniting with the Barukzai Sirdars, proclaimed a religious war against the Sikhs, an enterprize in which he had long openly announced his intention to engage. Its date is given in the following extract from the "Targhib-ul-Jehad," an incitement to religious war written by a Moulvie of Kanouje, with the view of inciting the faithful to rally round the standard raised by Syud Ahmed in the Punjab:—

"The tribe of Sikhs have long held sway in Lahore and other places, their oppressions have exceeded all limits, thousands of Mahomedans have they unjustly killed and on thousands they have heaped disgrace; the *Azan*, or summons to prayer, and the killing of cows they have entirely prohibited. When, at length, their insulting tyranny could no longer be borne, Huzrut Syud Ahmed, (may his fortunes and blessing ever be permanent,) having for his single object the faith, took with him a few Mussulmans and, going in the direction of Cabul and Peshawur, succeeded in rousing the Mahomedans from their slumber of indifference and nerving their courage for action. Praise be to God, some thousands of believers became ready at his call to tread the path of God's service, and on the 20th Jumadi-ul-Sani 1242 Hijree (21st December 1826) the Jehad against the Kafir Sikhs begins."

The events of this war were watched with much interest by the Mahomedan population generally, whether followers of Syud Ahmed or not, and many of the inhabitants of the Western Provinces went in bodies to range themselves under the standard of the "Ameer-ul-Moomineen," or leader of the faithful, a title which he had now assumed, and his emissaries gathered large contributions in jewels and money even from our distant Presidencies and from the Mahomedan towns in the Decean.

War with the Seikhs was kept up with great perseverance by Syud Ahmed, meeting with only temporary and occasional success. He was ultimately defeated and fled into Surat.

He, afterwards, obtained influence among the Putans through Futteh Khan of Panjtar and turning against his old allies, the Barukzais, defeated them in 1828 and the following year, when he occupied Peshawur.

Owing to his oppressive rule, the Puthans rebelled and a general insurrection occurred, in which many of his followers were killed, and Syud Ahmed himself forced to fly into Hazara, where he was joined by the remnant of his followers.

In 1830, they were again defeated by a Sikh force under Shere Sing, and Syud Ahmed himself was slain.

Those of his followers, who escaped with their lives, found their way to Sittana, a village belonging to Syud Akbur Shah, who had formerly been a Treasurer and Counsellor of Syud Ahmed.

After the British annexation of Peshawur, the Akoond of Swat prevailed on the people of that village to receive Syud Akbur as their King, in order that in the event of an invasion they might attain the joys of Martyrdom: Syud Akbur died in 1857.

It appears that, after Syud Ahmed's departure from Patna, Enayut Ali and Willayut Ali went on an expedition through Bengal and to Hyderabad preaching Jehad, making converts and collecting money; agents being appointed in each District to forward recruits for the Jehad. Books on the subject, called "Hidayet Mussulman and Nejat-ul-Moomneen," written by one Moulvie Kurrum Ali, were widely distributed.

The payments made by converts were called Khyrâts, Zakat, Fittereh, Sidkah, Afeefa, and were collected by the agents and Khalifas and forwarded to Patna.

Willayut Ali married a woman of Hyderabad, by whom he had two sons, Moulvie Abdoolla, now leader in the Hills, and Abdool Kurreem, also on the Frontier. I have annexed a family tree for reference.

Some time after Syud Ahmed's departure from Patna he addressed a letter from the Hills to his Khalifas, stating that the fountains of goodness had opened and calling on all to come and partake. On this Moulvie Murhum Ali of Patna with Mahomed Thikeera, Ramzan Khan, and Hoosseinee went to the Hills with a party of men from Bengal. Moulvie Hajee Kurreem Buksh with a party from Lucknow and a Kafila from Delhi joined them, and found Syud Ahmed at Bâlakot.

Murhum Ali was killed in a fight with the Sikhs, and Moulvie Ishmael fell in action together with Syud Ahmed.

After Syud Ahmed's death some of his followers made their way back to Bengal and gave out that he had disappeared by a miracle, but was yet alive and would manifest himself at some future time. This rumour reaching Patna, Moulvie Willayut Ali and Moulvie Enayut Ali, who are related to Sheikh Mahomed Hossein, started for the Frontier in search of information regarding Syud Ahmed, who now began to be considered as

the Imam or Prophet who was to appear and lead his followers to victory over all infidels, and these Moulvies used every endeavor to publish abroad the fiction, as conducing to their own profit and treasonable designs. After remaining some time on the Hills, Enayut and Willayut returned, preaching Jehad (a religious war) through the chief cities and towns of Upper India.

Records of the Patna Magistrate's Office shew that they were arrested on the Frontier, having attempted to create a disturbance among the border and Khagan tribes. A proceeding of Sir H. Lawrence, dated 13th April 1847, shews that they were well known as fighters for religion, and being considered dangerous characters, they were forwarded under custody back to their homes at Patna. The Magistrate, in a proceeding of 23rd July of the same year, demanded security from them, which was given by Husmat Dad Khan and Delawur Ali Khan, two of the most wealthy members of the sect in Patna.

Notwithstanding this security, which was expressly to the effect that they should not leave Patna, Enayut Ali was again caught preaching sedition in Rajshahye, where he was in league with the head-men of many villages and one Munneruddeen, inciting the people to go to the west to fight. A proceeding of the Rajshahye Magistrate of 23rd February 1850 notes that this was the Second time Enayut Ali had been turned out of the District.

He was again bound over by the Magistrate of Patna in Rupees 1,000, his surety being Moulvie Awleeah Ali, a Wahabee of Sadikpore, father of Iradut Hossein and a family connection; this security appears to have been merely nominal, for from a proceeding of the Punjab Board of Administration, dated 12th May 1851, both Enayut and Willayut Ali were found to be then on the Frontier.

In 1852, a treasonable correspondence was seized by the Punjab authorities, which disclosed an attempt on the part of the Hindustani fanatics in the Hills to tamper with the 4th Regiment of Native Infantry at Rawul Pindee. This conspiracy was found to have originated in Patna, and in the letters seized mention is made of many of the members of the Sadikpore family of Moulvies and of the Kafilas of men with arms then proceeding to the Frontier. One letter from Peshawur, neither signed or dated, states Moulvie Willayut Ali and Moulvie Enayut Ali, Moulvie Fyaz Ali, Moulvie Yahiya Ali, sons of Moulvie Elahi Buksh Sahib of Azeemabad, Patna, and Moulvie Kurun Ali of Dinapore (a tailor) were encamped at Sittana in Swat in alliance with Syud Akbar Badshah to do battle with Government; the Syud Akbar I have before alluded to as the elected King of the Swat Valley. The letter continues; Moulvie Furhut Ali, brother of Moulvie Willayut Ali at Azeemabad, and Moulvie Ahmedulla, brother of Moulvie Fyaz Ali, and Yahiya Ali, at their homes and in their villages were collecting money from others and sending arms and supplies.

Other letters shew that men and arms were passed up from Patna through Meerut and Rawul Pindee, where agents were appointed for their transmission to the Frontier for the purpose of Jehad.

On the representation of the Punjab Government the Magistrate of Patna made search in the house of Hossein Ali Khan, the Khansamah of Moulvie Ahmedoollah, to whom it appeared letters had been directed as a blind. Information was, however, received through a Native Doctor or Hakeem, who arrived from Lahore a couple of days before the Magistrate's search, and the Patna conspirators were put on their guard, and the correspondence in their houses had been destroyed. The Magistrate, however, reports in his letter to Government, dated 19th August 1852, that the Wahabee sect was then on the increase and that Jehad was preached in the houses of Moulvie Willayut Ali and Moulvie Ahmedoollah, and his father, Elahi Buksh. The Magistrate reports further, that these Wahhabis were in league with the Police and that he could not obtain reliable information as to their movements, but that Moulvie Ahmedoollah had assembled 6 or 700 armed men in his premises and was prepared to resist any further prosecution of the Magistrate's enquiries and raise the standard of revolt.

The subject was laid before Government, when Lord Dalhousie, then Governor General, on 20th August 1852, recorded a Minute to the effect that the fact of treasonable correspondence being carried on between Patna and the Frontier was known to Government, and directing that the Patna conspirators should be closely watched.

Another Minute in Council, dated 7th September 1852, was recorded with reference to a communication from the Punjab authorities reporting this correspondence and the necessity for hostile operations against the border tribes, who were being incited by Bengalee and Hindustani fanatics. In this Minute Lord Dalhousie states his opinions that, on proof of complicity in this treason of any servants of Government, no leniency should be shewn.

A prosecution ensued in which Mahomed Wully, Regimental Moonshee of the 4th Native Infantry, with others was tried and convicted at Rawul Pindee on 12th May 1853. The names of Moulvie Ahmedoollah and other residents of Patna again appeared in the evidence as forwarding supplies to the Frontier fanatics.

The records of 1852 shew that these fanatics attacked our ally, Jehandad Khan of Umb, and subsequently in 1858 it was found necessary to organise an expedition against them under Sir Sydney Cotton. The result of this was that the fanatics were driven out of Sittana and engagements were taken from the Otmanzais and Jydoon tribes in 1861—*vide* Aitchison's Treaties and Sunnuds, Vol. II., pages 415 to 418—not to allow them to re-occupy Sittana. On this they settled in Mulka, where their numbers increased, and, in 1862, again re-occupied their old haunts in Sittana in collision with the Jydoon and Otmonzais.

On the 7th September of the same year Moulvie Abdoollah and his fanatics attacked the Camp of the Guide Corps at Lopee, but were repulsed.

Their animus was further shewn by their firing on our picket at Nowa Gaon on the Indus, and by a letter addressed by the leader, Moulvie Abdoollah, declaring war against the infidels and calling on all good Mussulmans to join him.

These circumstances led to the late Frontier war under Brigadier Chamberlain, particulars of which were published in the *Gazette of India* of 3rd January 1864, shewing that, in that war, we lost no less than 847 European and Native Officers and men.

This hostile band of Hindustani and Bengalee fanatics, which has cost the British Government so much trouble, treasure, and blood, appears, from all the information on record, to have had its root in Patna, from whence these Frontier disturbances have been fomented and supplies of men and money regularly transmitted to the Hills by the family of Moulvies, residing in Sadikpore, whose influence and agencies have extended over the greater part of Lower Bengal, Behar, the North-Western Provinces, and Punjab.

That they have, under the very nose and protection of Government authorities, openly preached sedition in every village in our most populous Districts, unsettling the minds of the Mussulman population, and obtaining an influence for evil is extraordinary, as it is certain.

I have not been able to ascertain, that any of the Patna Moulvies took any direct part in the Mutinies or in the disturbance which occurred in Patna in 1857 and resulted in the murder of Dr. Lyall; but I am informed that, although, at that time, they were thoroughly disaffected towards Government, they had other schemes in hand, and overtures were received by the Moulvies in Patna from their relatives at Sittana, inviting them to proceed to the Hills and from thence to make an attack on the British Frontier. Their not doing so was probably on account of the fear of retribution so long as their families remained in Patna; unwillingness to leave them, and the disturbed state of the country rendering a journey to the Hills a matter of difficulty, if not of impossibility.

It, moreover, appears to have formed part of their creed to keep to the Hills as their basis of operations. This belief is said to be founded on a text in the *Koran*.

He, who believes and leaves his village (Huzrut) to fight for God, will be respected. The Wahhabi interpretation is that they are bound to go beyond the Frontier to commence a Jehad or holy war. However this may be, I have information that Moulvie Ahmedoollah and Moulvie Muksood Ali, who had been arrested at Meerut with some fifteen or twenty men on his way to the Hills and sent back to Patna a year before the Mutiny, were, with Moulvie Elahi Buksh, Moulvie Furhut Hossein, Shah Mahomed Hossein, Moulvie Fida Ali, and Moulvie Yahiya Ali, in constant communication and consultation, and prepared to start on the first favorable opportunity; moreover, that there were at that time a considerable number of Bengalee recruits residing in the Sadikpore premises in Patna. This information is confirmed by a record I found in the Patna Magistrate's Court, dated June 1857, when two Bengalees were arrested on their way from the Sadikpore house with arms and gunpowder and in company with a man named Ramzan, a servant of Moulvie Elahi Buksh, then head of the Sadikpore family. The case does not appear to have been thoroughly investigated, as the Police Darogah, a Mussulman, was probably bought off, and Elahi Buksh's statement was accepted that these Bengalees were his pupils and reading with him; they were released by the Magistrate. Moulvie Ahmedoollah, Shah Mahomed Hossein, Moulvie Awla Ali, and others of the sect, suspected of disaffection, were arrested and detained by the Commissioner of Patna during the Mutiny,—*vide* Blue Book of 1857, and although there was at that time a difference of opinion among the authorities as to the propriety of these arrests, the result shews that the information received by the Commissioner, though I cannot find it on record, was nevertheless correct, and it is more than probable that the course of action taken by the Patna Commissioner prevented many influential Wahabees from following their friends to the Frontier and thence making inroads into our territories, which would have, from its fanatical origin, speedily found favor and assistance among the disaffected Mussulman population of the Upper Provinces, and would have received the greatest sympathy and support from among their numerous followers and disciples in the Districts of Bengal.

Notwitstanding the events of the Mutiny, which would have taught less bigoted men the hopelessness of any attempt to subvert our Government, the Wahabee Moulvies in Patna re-doubled their exertions to collect recruits and money for a Jehad or holy war: emissaries were sent to all parts of the country to preach and induce ignorant men to join in the undertaking. Nor were they unsuccessful; thousands of quiet villagers from Lower and Eastern Bengal flocked to Patna, where they were entertained for a few days at Sadikpore and thence sent forward in bands of eight or ten through Umballa to the Mulka-Sittana Hills, where they were led to believe the Imam Syud Ahmed would appear and lead them to victory. How the treatment they received fell short of their expectations may be gathered from the evidence of several Bengalee witnesses recorded by the Judge and Magistrate. On reaching the Hills they were compelled to work as tailors in making clothes, as water-carriers, wood-cutters, and mule-drivers, and the majority of them, finding how grossly they had been deceived, ran away.

A semblance of drill and Military organization was kept up, which appears to have been peculiarly distasteful to the Bengalee recruits; very few of them ever went into action.

During the time the Frontier war was going on, a constant correspondence was kept up with Patna, letters coming by messenger to Umballa and being forwarded by the chief agent there, Mahomed Jaffir, aided and assisted by Mahomed Shuffee, meat-contractor to our forces.

The circumstances which led to the late prosecutions at Umballa and Patna are shortly as follows:—

In May 1863 four Bengalees were arrested by Guzan Khan, a faithful Serjeant of the Mounted Police in the Kurnaul District, on their way to Umballa.

Guzan Khan is a native of the Eusufzye country and had been an irregular trooper in British employ during the troubles of 1857, and the four Bengalees were recognized by him as similar in appearance to men he had seen taken prisoners by the British Troops in skirmishes with the Sittana Fanatics. They stated that they were on their way to make arrangements in the Lower Provinces and asked Guzan Khan to join them, as there was going to be fighting.

Believing them to be emissaries, he arrested them and sent them before the Magistrate, whose suspicions do not seem to have been roused, and the men were released; two months after disturbances broke out on the Frontier, as predicted by the Bengalees.

Guzan Khan through his son, whom he sent to Mulka, ascertained that the fanatics on the Hills were assisted with men and arms by Mahomed Jaffir of Thanessur.

Information was given to the District Superintendent of Umballa, Captain Q. D. Parsons, who took up the enquiry.

On searching Jaffir's house, a Bengalee boy, since dead. and also a servant of Mahomed Shuffee, meat-contractor, for the troops at Umballa, together with certain letters and correspondence, were found.

This correspondence also implicated Mahomed Shuffee, whose house was searched and other correspondence discovered, which implicated Jaffir, who, in the mean time, had absconded. After a chase of some 200 miles, Jaffir was arrested at Aligurh in company with Hosseinee of Patna and a man named Moazzim Sirdar, whose deposition will be found with the Sessions' record. These men stated that they were servants of Elahi Buksh of Patna, a telegram for whose arrest was at once forwarded to the Magistrate of that District.

Among the correspondence seized in Jaffir's house was a letter ready for dispatch to Mahomed Shuffee, advising him of rosaries composed of large and small red beads 300, crystal beads 6,000, having been dispatched from Patna.

About the same time Hosseinee of Thanessur was arrested coming in an Ekka towards Umballa, having in his possession two jackets in which gold mohurs were sewn, tallying in number with the beads noted in the letter found in Jaffir's house, as having been forwarded by Hooseinee of Patna.

A letter was also seized in the Peeplee post-office bearing Patna post-mark, in which the number of beads was mentioned. I have appended a key to the terms used in the Wahabee correspondence, and all of the *aliases* by which most of the conspirators were known. Patna, or the *chota godown*, as it is called in the conspirator's correspondence, appears to have been the general receiving house, and all remittances of men and money appear to have gone through Patna, where there was a Committee held at the house of Moulvie Ahmedoollâh, sitting every Friday night after prayer. The Members of this Committe were—

Moulvie Ahmedoollah, President and general manager.

Moulvie Yahiya Ali, his brother, chief priest and correspondent.

Abdul Ruheem, a relative and assistant to Yahiya Ali.

Abdool Ghuffoor, a confidential servant of Moulvie Ahmedoollah, treasurer.

Elahi Buksh, Banker.

At these meetings every thing connected with the Jehad and the maintenance of the Mulka-Sittana Colony was discussed and letters read and written. Money remittances were arranged by Abdool Ghuffoor with Elahi Buksh, who produced drafts on Delhi and Umballa, all of which appear to have been forwarded through Mahomed Jaffir at Thanessur, a town only a few miles from Umballa. The money transactions must have been very large, as Elahi Buksh's books alone shew Rupees 26,000 in drafts sent through him independent of other remittances in gold mohurs, which were sent by a private Messenger or Kossid.

Funds appear to have been liberally provided by the Mussulman population of Bengal, it being held by all followers of the sect as a sacred duty to put aside a percentage from the profits of their business for Jehad, and I have ascertained that those who were too poor to give money daily, put aside a handful of grain, the proceeds of which were periodically collected by itinerant Moulvies and transmitted to Patna. The skins of goats killed at festivals were also devoted to this Zakat or Jehad Fund and, in some places, afforded a considerable source of income. Other special payments were made on marriages, births, and ceremonies, called Khyrat, Fitterah, Sidkah, and Afeefa and appropriated to the Jehad Fund.

I have given a separate statement of the names of Local Agents and Collectors, but I may here mention that the largest remittances appear to have come through *Hujee Buderoodeen, a Hide-merchant of Dacca*, and through *Ameer Khan, a Banker in Calcutta*.

The records of our Military operation against the border tribes and Sittana Fanatics will be found in a report by R. H. Davies, Esq., Secretary to Government of Punjab, to the address of the Secretary to Government of India, Foreign Department, and dated the 11th February 1864, also in two papers or Memoranda on the subject prepared by the Assistant Secretary, Foreign Department, as also in the *Gazette of India* of 30th January 1864. From these it would appear that we have not yet succeeded in driving out the Hindustani and Bengalee Fanatics from their position in the Hills, and, as long as these men remain, so long will the minds of their fellows and followers in Bengal be unsettled, and this irritation and spirit of disaffection will be kept up by the preachings of itinerant Moulvies who are, up to the present hour, travelling through the country. The influence these men exert is extraordinary, and although the recent war in Sittana and the arrest and conviction of several of the leading Moulvies and Agents of the sect at Umballa and Patna may serve to check any material assistance being sent to the Frontier for a time, I think Government will do well to keep an eye on the sect, whether under the appellation of Wahabees, Ferazies, Hidayeties, Mahomeddies or Nya Mussulmans, as from their blind obedience to their Moulvies, teachers, and leaders, and the pertinacity with which they adhere to their belief in the duty of Jehad, it is more than probable that ere many years have elapsed they will be again heard of and may cause trouble. About a year ago, a Moulvie was found preaching in or near Kishengunge in the Purneah District; he collected large crowds of followers which excited suspicion, but when enquiry began to be made, the Moulvie disappeared.

In March 1864, information was obtained by the District Superintendent of Police in Maldah that emissaries from Patna were preaching among the Ferazie population, and that treasonable papers and arms were being collected. The matter was reported demi-officially, through the Commissioner of Rajshahye, to Government, but further steps do not appear to have been thought necessary as several of the Patna Moulvies had then been arrested and enquiries were going on. Towards the end of 1864 a Moulvie named Keeramut Ali was on a tour preaching and collecting money in Chittagong; this man is a resident of Jounpore and pervades the whole country between Dacca and Chittagong, travelling in boats in great state and with a numerous retinue; Keeramut Ali was

again seen at Dowlut Khan in Dukhin Shabazpore on 14th January 1865 by Mr. Owen, Superintendent of Police, then on special Salt duty; he was preaching and had collected money and a large audience. He decamped on finding he was watched; his Head-quarters are said to be between Jessore and Furreedpore and he visits Commercolly, Pubna, Jessore, Backergunge, Furreedpore, and Noacolly, and, from the previous paragraph it would appear, Chittagong and Dacca also.

From a report of the Rajshahye Commissioner to Government, No. 133 of 17th August 1864, it appears that a large packet of Perwannahs, sealed with red, purporting to be in the name of Badsha Mahomed, fixing 27th Bysack 1271 as a date on which the population were to rise and murder all Europeans, was seized in Pubna, but though strict enquiry was made, it was not discovered whence they came. I have given in a separate list, the names of all the chief preachers and agents so far as I have been able to ascertain them, I merely note the above two or three incidents as indicative of a wide organization and spirit of disaffection among the sect.

(Sd.) T. E. RAVENSHAW.

Memorandum on the connection between the Wahabee and Ferazee Sects.

AT the commencement of this report I noted the connection between the Wahabee and Ferazee sects. Indeed, there is very little difference between their opinions, except that perhaps a Wahabee may be defined to be an Ultra-Ferazee, particularly on the subject of Jehad.

The term Ferazee is derived from Ferz, (Commandment of God) If a Ferazee be questioned as to his faith, he will not acknowledge that he is a Ferazee, but will reply that he is an Hanfee or Hedayatee Mahomeddee or Nya Musulman. The Ferazee sect is most numerous in Lower Bengal, particulary in the Eastern Districts of 24-Pergunnahs, Baraset, Jessore, Pubna, Maldah, Furreedpore, Dacca, Chittagong, and Burrisaul, and it is from these parts the majority of recruits was obtained for Jehad on the North-Western Frontier.

From records in the Bengal Office, I find that Ferazee disturbances first occurred in the Baraset District in 1830. A full report was made at the time by Mr. Colvin in his letter of 8th March 1831. From this I gather that some seven or eight years before a man named Nisar Ali *alias* Teetoo Meea, a turbulent and disorderly character, had gone on a pilgrimage to Mecca with a Member of the then Royal Family of Delhi. On his return he set himself up as a religious reformer, adopting difference of dress and zealous profession of Mahomedanism on its original purity to the exclusion of all superstitious practices and observances introduced by intercourse with Hindoos. Tetoo Meea gathered some 3 or 4,000 followers, and petty teachers of his sect were sent all the country. A slight outbreak occurred in Furreedpore; the sect being disliked and feared, chiefly owing to the strong clanship which led them to combine and resist extortionate demands by Zemindars. They appear to have been more numerous and powerful in Baraset and evinced a spirit of turbulence and attempted to forcibly gain converts to their faith and were generally reported to entertain ideas of subverting the British Government. Hajee Shurecutulla is noted as being an active preacher and to have gained many followers. Subsequently very serious disturbances were created by Tetoo Meea in Baraset. Troops were called out and resisted by the insurgents. Teetoo Meea was shot in the affair, which cost us the life of one European Gunner and five or, six, rank and file, wounded.

In 1843, in letter No. 1001, dated 13th May, and in 1847, in letter No. 50, Mr. Dampier, the Superintendent of Police, reported on the Ferazee sect to the Government of Bengal. From his reports I find that the sect is supposed to have originated with Hajee Shureeutulla noted above in Mr. Colvin's report, that this man went to Mecca and on his return set himself up as the apostle of the reformed religion. He was succeeded by his son, Mohassanooddeen, more commonly known as Doodoo Meea who gathered some 80,000 followers. Doodoo Meea also went to Mecca and on his return gave out that he had seen visions and been specially inspired. Ferazees were noted as professing to retain only the pure doctrines of the Koran. They asserted complete equality amoug themselves and the sect was confined to the lower classes. They hung together and supported each other in all difficulties, looking on the cause of the highest, as that of the lowest and of the whole sect; nothing being considered criminal, if done in behalf of a brother in distress.

Doodoo Meea's Agents and Khalifas pervaded the whole country, making converts and collecting a regular tax for furtherance of the purposes of the sect. At that time there was a general feeling that the real object of the Ferazees was the expulsion of the then rulers in the land and restoration of Mahomedan power.

Mr. Dampier recommended Doodoo Meea's transportation as a dangerous intriguer and also that the sect should be closely watched. His Head-Quarters were in Furreedpore, and the Superintendent's recommendation not having been carried out he remained until 1857. When his power and turbulence became notorious, he was arrested by the Joint Magistrate of Furreedpore on a series of charges of plunder and violence; but, either from the dread in which he was held by the peaceable, the anxiety of his enemies to procure his conviction, or from the support of his followers, it was difficult to deal with him and after repeated references to Government and prolonged litigation, he was ordered into confinement in the Alipore Jail as a State Prisoner,—*vide* Government Bengal's letter No. 1277 of 17th July 1857.

Among the correspondence regarding Doodoo Meea, I find a petition of one Gureeboolla in which several of his Khalifas or Lieutenants are mentioned; and again in a letter from the Joint Magistrate of Furreedpore, dated 27th June 1857, mention is made of a rumour that the Ferazees were uniting with the Hindustanis for the purpose of creating a disturbance.

List of Wahabee Conspirators convicted and sentenced to transportation for life at Umballa in 1864, *and at Patna in* 1865.

1. Mahomed Shuffee, son of Mahomed Tukee, caste Butcher, of Umballa, age fifty.

2. Mahomed Jaffir, son of Jeewun, caste Rain,* age twenty-eight, Thanessur in Umballa District.

* In original "Aroham."

3. Abdool Ghuffoor, son of Shah Ali Khan, Bengalee, caste Pathan, age twenty-five years, resident of Thanessur and servant of Nos. 1 and 2.

4. Abdool Kurreem, son of Gul Mahomed, caste Sheikh, age thirty-five years, resident of Umballa, servant of No. 1.

5. Hossainee, son of Mahomed Buksh of Thanessur, caste Mulla, age twenty-five years, resident of Thanessur.

6. Hossainee, son of Mungar, caste Telee, age thirty-five years, resident of Patna.

7. Yahiya Ali *alias* Mohyoodeen, high priest at Patna, son of Moulvie Elahi Buksh, caste Syud, age forty-two years, resident of Patna.

8. Abdool Ruheem, son of Furhut Ali, caste Sheikh, age twenty-five years, resident of Patna.

9. Abdool Ghuffoor, son of Mungoo, caste Koiree, age twenty-five years, resident of Patna, servant of No. 8.

10. Elahi Buksh, son of Kurreem Buksh, caste Sheikh, age forty-two years, shop-keeper and agent at Patna.

11. Kazee Meea Jan *alias* Mahomed Shakir, son of Wuzeerooddeen, caste Syud, age sixty years, resident of Commercolly in Pubna.

12. Moulvee Ahmedoollah, son of Elahi Buksh, caste Syud, age fifty-five years, resident of Mohulla Sadikpore in Patna.

List of Chief Moulvies and Leaders ascertained to be with the Fanatic Colony in Mulka-Sittana.

Moulvee Abdoolla, son of Williayut Ali of Patna. This man is noted throughout the whole evidence and correspondence as Baboo Sahib, and is chief priest and leader, age thirty-six.

Moulvie Fiaz Ali, son of Elahi Buksh of Patna, age forty-five.

Moulvie Ishak, son of Muksood Ali, formerly of Behar and subsequently of Dinapore near Patna, age seventy.

Moulvie Yakoob, son of Muksood Ali above noted, age twenty-seven, of Dinapore.

Moulvie Ibraheem, of Palaspore in District Baraset.

Moulvie Meran-ul-Ruhmon, of Village Tekhore, Sylhet District, and subsequently of Begum Bazar in Dacca.

Moulvie Busseeroodeen, son of Moulvie Ibrahim of Arorabunnee, Pergunnah Karhora, in Furreedpore.

Moulvie Hafiz Abdool Mujeed, son of Moulvie Enayet Ali of Sadikpore in Patna.

Moulvie Mahomed Esau, son of Yahiya Ali of Sadikpore in Patna.

Moulvie Abdool Kadir, son of Moulvie Ahmedoolla of Sadikpore in Patna.

The Force of the Hindustani and Bengalee Fanatics consisted of thirteen Jumats or Regiments of 130 men, each commanded by Jemadars, whose names, with those of their subordinates, are given below:—

1*st Company.*—Commanded by Naemooddeen Jemadar, a resident of Jessore District.

His Subordinates:

Nazir Mahomed of Dacca.

Nazir Mahomed of Rungpore.

2*nd Company.*—Shureeutulla Jemadar of Rampore Beauleah, with Meerza Rahamooddeen of Rungpore, Sharafulla of Sherepore.

3*rd Company.*—Moonshee Tufeelulla Jemadar of Bahalaburreea near Rampore Beauleah, this man was a————of Mahomed Jaffir of Thanessur. Deyanutulla, residence unknown; Talib Hossein of Rungpore.

4*th Company.*—Meer Oosman Jemadar, a resident of Furreedpore, very old, said to be eighty.

Moulvie Wahazoodeen, a Bengalee.

Moulvie Gurreebulla of Pergunnah Nawaldheem, Culna Sub-Division.

5*th Company.*—Najuf Khan Jemadar and also Drill Instructor, is an Hindustani and a mutineer, Regiment not known.

Ala Buksh Sepoy, also a Drill Serjeant.

Hajee Ahmed of Patna.

6*th Company.*—Kaim Khan Jemadar, a mutineer, Regiment not known.

Shamsheer Khan of Chowsabara in Bhojpore.

Noor Mahomed Khan, Sepoy of Noa Lucknow.

7*th Company.*—Kulleemoodeen Jemadar, also contractor for supplies, resident of Dinagepore.

Khoda Buksh Sepoy.

8*th Company.*—Moulvie Abdool Huk, Jemadar of Cavalry, a resident of Soorajgurah in Monghyr. Mussenulla of Dowlutpore in Moorshedabad.

9*th Company.*—Moulvie Ibraheem, Jemadar of Palaspore in Baraset.

Hadjee Hybutulla of Karaputtee in Pubna. Muneerooddeen, a Bengalee.

10*th Company.*—Zeenutulla, Ressaldar, Cavalry Drill Instructor, of Rambullubpore in Pubna.

Ameerooddeen of Commercolly in Pubna.

11*th Company.*—Moulvie Abdool Ghuffoor, Jemadar and Treasurer.

Rujub of Baraset.

12*th Company.*—Moulvie* Buseeroodeen, Jemadar, a Bengalee.

* In original Moonshee.

Mafeeatullah, also a Bengalee.

13*th Company.*—Mulla Burhanooddeen Mewattee, Jemadar.

Mahomed Hossein, Mewattee.

Golab Khan, an old mutineer and resident of Delhi, by trade a black-smith, makes and repairs arms and is said to have cast several cannon; he is assisted by Burkutoolla, a gun-smith and a Bengalee and a Punjabee, who can repair guns, names unknown.

List of Wahabee Books and Pamphlets.

Serat-ul-Mustakeem, or the bridge of strength, the principal treatise of the sect, written by Moulvie Mahomed Ismail of Delhi, in Persian, a translation was made into Hindustani by Moulvie Abdool Jubbar of Calcutta. This Book purports to have been written at the dictation, and to contain the veritable words, of Syud Ahmed or Ameer ul Moomneen (leader of the faithful); in this book Moulvie Ahmedoollah and his father, Moulvie Elahi Buksh of Patna, Moulvie Kurrum Ali of Cawnpore, and Moulvie Mahomed Ali of Rungpore are quoted as authorities and in attestation of the work containing the words and sayings of Syed Ahmud.

A Kusseeda, or book of poetry, written by Moulvie Kurrum Ali of Cawnpore, in which the duty and benefits of Jehad are recounted.

A Kusseeda, or poem, by Moulvie Nyamutoollah, which contains a very remarkable prophecy of the overthrow of British power, and the appearance of the king of the West in 1270 Hijree is foretold; the date has been altered to suit latter years and to keep up faith in the prophecy. A translation is given in full of this paper.

Shereh-i-Wakaya, in this book Jehad is enjoined only when oppression by the Kafir may render it necessary, and full instructions are given as to those by whom and with whom fight is to be made.

Towareekh Kaiser Room, or Misbah-ul-Saree, a manuscript work, gives an account of Abdool Wahab, founder of the sect, who became celebrated in 1746 *A. D.* during the reign of Sultan Mahomed, first Kassir of Constantinople, and started a sect of his own and was turned out of the Holy City of Mecca for attempting to destroy the tombs of the four Imams He was succeeded in 1811 in the reign of Mahmood Khan, second Kassir, by one of his Khalifas named Abdoollah, son of Ameer Sowd, who again caused a revolt in Mecca and was killed in an engagement with Mahomed Ali, *Pashah of Egypt.*

Asar Mohshur, or signs of the day of judgment, a book of poetry, written by Moulvie Mahomed Ali and printed in 1265 Hijree and widely circulated. In this book accounts are given of the Imam Mehndee's appearance as coming after the destruction of the British Rule, when all good Mussulmans will flock to Mecca to meet the Imam: it also prophecies a war on the Kybur Hills, where, after being conquered by the Feringees, Mahomedans will begin to search for the Imam, that there will be four days' fighting, after which the faithful will be victorious and the English put to flight, even the very smell of Government being driven out of their heads or brains.

That previous to these events there will be an eclipse of both sun and moon in the month of Ramzan.

The Imam Mehndee is prophesied to be the son of Abdoollah and his mother's name to be Amna, *and his name will be called Mahomed.*

Tukweeutul Imam, or strengthener of the faith, written by *Moulvie Ismail of Delhi.*

Tuzkeerul Akhwan, or brotherly conversation, by Moulvie *Ismail of Delhi.*

Nuseehutul Mussulman, or advice to Mahomedans, *written by Moulvie Kurrum Ali* of Cawnpore.

Hedayetul Mominin, or guide to the faithful, *written by Awlad Hossein.*

Tunweerool Ainain, or light of the eyes, *Arabic Work.*

Akdool Jaid, Arabic Work, Tumbeeh-ul-Ghaifleen, rebuke of the negligent, *in Oordoo.*

Chehul Hudees or the forty verses of Mahomed *regarding Jehad or Holy War.* Many of these books are scarce and are kept very secretly by all Wahabees since these prosecutions commenced and I have been unable to obtain a sight of many of *them.*

I give a translation of Nuasayeh Jaffree, the advice or annals of Jaffir, found in his house at Thanessur, which gives the names of several books and states clearly many of the tenets of the sect.

Translation of Mahomed Jaffir's diary or autobiography.

After praises to God and to his prophet, blessings be upon him. I, the unlearned Mahomed Jaffir, son of Shaik Jeewun, grandson of Mahomed Kootubooddeen and great-grandson of Mahomed Fazil, caste Sheikh, Farooke otherwise Raeen Sirsawal, an old resident of Thanessur, Mohulla Sewdagurran, commonly called Buda Behra, desire to urge upon my friends, relations, and posterity several important counsels with reference to the faith and the world.

I have entitled this book the *Nusayeh Jaffree, the Counsels of Jaffir*; I commenced writing on Tuesday, 18th Zilhij 1278 Hijree, the completion is in the hand of God. In drawing up this book I have not followed any particular method; I simply record, by way of a memorandum, the transactions relating either to the faith or the world, in which I have from time to time taken part, or in which I may be concerned from day to day, should any religious or worldly disputes arise after my death, it may at once be decided by a reference to this book.

Next, I desire to represent that this world is transitory, man, genie, angel, beast, tree, *i. e.*, whatsoever has had its origin in it, shall be annihilated, each at its appointed time, none but God remains eternal, whoever has come into the world, had he lived even for 1,000 years, has carried nothing away with him but remorse, therefore all my friends, relatives, and posterity with all the faithful of the faithful should employ themselves night and day in submitting to their true creator life, property, honor, and dignity, whatever can be sacrificed and in accomplishing the will of God, and now that the practices of "Shirk Kufr and Bidat" are prevalent, they should abstain from them as a duty.

The works *Tukweyutul Zeman* and *Tuzkir ul Zeman*, both compiled by Moulana (may his blessings be upon us) Janab Moulvie Mahomed Ismail Sahib Shahid (Martyr) may he have mercy, also *Nasihat ul Mussulman*, by Moulvie Kocrum Ali Sahib, also *Hidayet ul Momineen*, (against Tazujadari or lamentations before a model of the tombs of Hossein and Hoosein) by Moulvie Syud Walad Hosein Sahib, also the celebrated treatise on the subject of friendship with God and prophecy, commonly called *Saratul Mustakim* by Syud Imam Hadi, Janab Imam of the world, the middle Mehndi Syud Ahmud Sahib (may his shadow be extensive) also Usbyeenfi Abwul Mohtadin; also the second and third Usbveen, for inciting to religious wars and inculcating submission to leaders; also Ressala Mousah Imamathy, Moulana Mahomed, Ismail Sahib (God reward him) and the other books celebrated in prose and verse which prohibit Kufr Shirk and Bidat, and are composed by the disciples of the said Syud Sahib, who is Kalifah of this time, these books should be read day and night for the purpose of confirmation in the faith; especially should the Sarat ul Mustakim and both chapters of Tukweyut ul Zeman be read day and night.

The cause why people have sunk into ignorance is that they have left off reading the Koran, Hudis, and other religious works and have taken to learn Persian, &c. Many too have entirely abandoned reading and instructions and have accepted ignorance, I would, therefore, impress upon my posterity that the acquisition of knowledge is a duty incumbent upon all men and women, therefore, oh my friends and posterity train up your children, whether male or female, as soon as they have reached four years of age in the following manner:—

Teach them first the Persian and Arabic Alphabets, then let them commence reading the Koran from Para Ani with translation and with it some Hindee treatise upon prayers and fasting and abstaining from Shirk and Kufr. Then let them read Tukweyut ul Zuman and the other books abovementioned, and then Mishkut Sharif with translation, which may be obtained any where. When the translations of the Mishkat and the Koran have been concluded, then let them read the Hudis and Tikah Arabic or Persian as

may be desired under this training, the readers acquiring the knowledge of truth and falsehood will learn to obey the will of God.

Decide all disputes as to the practice of the traditions of the prophet and as to the laws of religion by the Koran and Hudis, and hear no one in the face of the Koran and Hudis. This is the order of God and the prophet of Mujtahid and all learned men and men of the congregation of the Sunis.

I am the immediate disciple and follower of Moulvie Willayut Ali Sahib (Martyr) of Azeemabad of the family of Syud Ahmed Sahib through Moonshee Tufail Ali, up to this moment my belief is in Syud Ahmed Sahib, the middle Mehdi, and I believe that he is alive according to the traditional saying (Hudis) that whosoever dies without acknowledging the Imam of the time dies in ignorance. I regard as reprobates all who deny the Imamship of the Syud Sahib, may God lead sinners to the right path and may the light of the manifestation of the Imam surround them therein.

My state is as follows:—Up to ten years of age I had received no education; on my father's death, when my age was ten or twelve, and that of my younger brother, Mahomed Syud, six months, I came under the guardianship of my mother whose understanding was quite uneducated, and whose religious training had been neglected. My relatives, Zemindars by profession, wished to ensnare me in the Zemindaree net without opportunity of adding to whatever I had lent them, but fortunately I escaped from it. However, I abandoned learning and used to wander about as a vagabond, when I got a little sense I commenced reading again. For a year or a year and a half I was the pupil of Meanji Boali Buksh, son of Hossein Ali Syud, of Thanessur, and of Meanji Rahim Ali, the adopted son of Syud Golam Haider. Again in February 1853, I began to attend on Golam Ali Khan, Afghan, of Kythal, a Vakeels of the Court there. Associating myself with the petition-writers in 1856 it came to pass that all the Vakeels and petition-writers consulted me as to Rules, Regulations, and Acts of the Legislature, and I came to be above them all. In 1856 I was, at the instance of Golam Hossein, appointed Vakeel of Bhai Anoali Singh, Chief of Arnoali. In 1857, a year and a half from the date of my being thus employed, disturbances broke out in Delhie and I resigned my post. In 1858 I used to sell books. In 1859 I began to write petitions, which I still continue to do. Now from 1862 the petition-writing has fallen off in consequence of the Thanessur District being broken up. I have earned Rupees 100 to 200 a month by petition-writing, yet there was no such superfluity that I could hoard up even Rupees 200. By this profession I have received great injury to my faith.

It is not well to follow this profession. I believe, had I not adopted it, that my religious state would have been much better. My mode of livelihood has been detrimental to me in regard to the enjoyment of pleasures of worshipping and of high piety. When I had leisure from the business of the Courts even for a couple of days, my state became good, the mere contact with the Mussulman employés of the Feringee which was the drawback attending my position, was not less fatal to me than poison. Thanks, however, should be expressed, for, as I have stated in the beginning of this book, that I became a disciple through the means of Moonshee Tofail Ullah, so had I not entered that high family, as I was beginning youth, I must have fallen a victim to the abuses of religion and thus have become wretched. In any case, it is right to praise God that notwithstanding my want of knowledge I rose within a very short time to splendour, this is only the blessing of having come into that high family: thus Moulvie Mahomed Ismail (may his shadow extend and blessing be upon him) has written in the beginning of his work Hakikat Imamat that to join in their string is to obtain rewards, and complete submission to them is the means of removing all evils.

It was through the blessing of this family that the authorities honored me with distinction. Nay, they were afraid of me and every one of himself become submissive to me. I have not up to this day found a single person among all those with whom I met who did not submit to me. Therefore with this couplet I cannot sufficiently express my gratitude and praise to God.

Couplet.

If every hair on my body had a thousand tongues, still I could not have expressed my gratitute for your bounties.

Passing over this, such difficult matters have been carried out by me, that had any other person so acted nothing short of death would have been the penalty, but I have been so protected that not a hair has been injured. If I remain constant I shall receive no injury. I have had, too, such abundance of means, that if I wanted Rupees 200 for any particular purpose, when I had not a cowri in my pocket, the Rupees 200 appeared instantly; whoever shewed himself my enemy has either lost his life, or has been highly dishonored and disgraced. Now, after this brief account of myself I urge upon my friends that they should endeavor, in whatever way they can, to accomplish the pleasure of God. All the wealth of the world is but a carcase in the eyes of such a person. It is a proverb that a person saw the world in a dream with a wound on her forehead and another in her foot. He asked the reason of these foul wounds. She replied, I beat my head upon the feet of those who hate me and those who love me, I kick to a distance, the constant practice of this has caused these wounds. It is mentioned in the traditional saying that the world is a carcase, and its lovers are dogs.

Be it known also, that I who am engaged in this excessively dirty business of writing petitions, &c., do this by order of a certain person, and with a hidden object.

I heard that my ancestor Shaik Mahomed Fazil Farooki was a Sheik, and also called Raeem, and dealt at Delhi and Lucknow in Shawls and other valuable articles, and this large Behra, otherwise called the Behra of the Raeens, was his stable and the house now in the possession of Sirdar Hurdass Sing, son of Gurbuksh Sing, which adjoins that of Ramsuhai, son of Lockhoo Sirdar of small Darra, caste Jat, of Mohulla Saudagram, also belonged to Mahomed Fazil and his riding elephant used to remain there. And in the census Statement of the Mohulla Saudagram before the house now in my possession is the following detail: here follow a list of houses and land which have been or are now in the possession of the writer's family and an account of his dispute with his partners. Conclusion, I am of

contented mind, as God has said that God is well contented. Further I hope, thatGod will shortly cause the manifestation of the Hudis and raise me to honor, then what is the use of these dirty buildings.

Translation of the Ode (Kaseeda) by Neamut Oollah, may his grave be considered sacred.

1. I tell the truth that there will be a King.
2. By the name of *Timur* and he will reign thirty years.
3. Murdan Shah will be his successor.
4. He shall also reign thirty years in this world.
5. When he will start from this world (that is, when he will die.)
6. Aboosayed will be the King of mankind and genie.
7. After him Omershah will be the next ruler.
8. He will have the possession of the throne of Hindoostan.
9. Baber Shah, the King of Cabul.
10. Will be the next ruler of Hindustan, and Delhi will be his capital.
11. He will be succeeded by Seekundar, (Alexander,) who will leave the throne to *Ibraheem*.
12. At this time there will be great oppression in this world.
13. Hoomayoon will be raised to the throne.
14. In his reign the Afghan Dynasty will rise.
15. The founder of this dynasty will invade Hindoostan.
16. Whose name will be *Shereshaw*.
17. Hoomayoon will fly and go to the Iran to the descendants of Mahomed.
18. There he will be respected very much.
19. The king of kings (*i. e.*, the king of Iran) will be very kind to him.
20. And will increase his dignity and honor.
21. When he will march towards Hindoostan to reinstate Hoomayoon.
22. Shereshaw will die and his son will succeed him.
23. Hoomayoon will easily get back the throne of Hindoostan.
24. And after him Akbar Shah will be the next ruler.
25. His son Jahangeer will succeed him.
26. He will be a great protector of the world.
27. When he will leave this world.
28. Shah Jehan will reign thirty years or more than that.
29. His younger son will succeed him.
30. Who will reign more than thirty and less than forty years.
31. People will be very much oppressed during his reign.
32. And faith will disappear altogether.
33. Truth will be lost and falsehood will arise.
34. Friends will be enemies of each person.
35. He will reign twenty or thirty years.
36. His youngest son will succeed him.
37. During his reign faith will be strengthened.
38. The name of this King will be Moozim Shah.
39. People will be at rest in his reign.
40. And justice will be spread.
41. He will reign only a few years.
42. And his younger son will succeed him.
43. Under his protection there will be peace.
44. Miseries will be driven out and happiness will reign.
45. He will reign eleven years.
46. Then there will be another King.
47. Nadir will invade Hindoostan.
48. His sword will cause the massacre of Delhi.
49. After this *Ahmed Shah* will invade.
50. And he will destroy the former dynasty.
51. After the death of this King.
52. The descendants of the former King will be reinstated.
53. The Sikh tribe will grow powerful at this time and commit all sorts of cruelties.
54. This will continue till forty years.
55. Then Nasari (Nazarenes) will take whole Hindoostan.
56. They will reign hundred years.
57. When there will be great oppression in this world in their reign.
58. For their destruction there will be a King in the West.
59. This King will proclaim a war against the *Nazarenes*.
60. And in the war a great many people will be killed.
61. The King of the West will be victorious by the force of the sword of *Jehad* (crusade.)
62. And the followers of Jesus will be defeated.
63. Islamism will prevail forty years.
64. Then a faithless tribe will come out from *Ispahan*.
65. To drive out these tyrants, Jesus will come down and the expected Mehdee will appear.
66. All these will occur at the end of the world.
67. In (570) five hundred and seventy Hijree this ode is composed.
68. In (1270) twelve hundred seventy the King of the West will appear.
69. Neamutoollah knew the mysteries of God.
70. His prophecies will be fulfilled to men.

N. B.—In sixty-eighth verse about last Mutiny time the Mahomedan read Huftad, a word for seventy.

The original verse is—

Dar hazar o do sad o haftad o do paida showud.

The Wahabee Traitors read this verse.

Dur hazaroo dosado *hushtod* daw paida showud.

When 1280 Hijree passed away, they read it—

Dur hazaro dosado hustad ek paida showud.

In the same manner, without breaking the rhyme of the verse, they might read it 1282, 1283, &c., &c.

The following Sirdars and Chief men of the neighhourhood are said to have been with, and assisting, the Chief Moulvie Abdoollah.

Nowab Sirdar Khan of Chamla.

Moonsiff Khan Bridgdhurnee of Chamla.

Shah Doolar Khan, Sirdar of Tookalee.

Shah Mahomed, a nephew of Syud Iberon of Kootar in Sittana.

Syud Ameerun, Sirdar of Mullaka in Mulka.

Syud Mobaruk Padshah, Chief of Mulka.

Hossein Khan, Sirdar of Botora.

Moulvie Abdoollah is said to be at the present time living in a part of the country called Jakuree in a village called Goomla, and Botora, where he is under the protection of Hossein Khan, Sirdar of Botora.

Supplies of grain, &c., are furnished to the Mulka-Sittana Colony by the Mahajuns or dealers:—

Tota Karar of Puggere Wolla Boroor.
Heera Karar of ditto ditto.
Tota Karar of Jattee.
Goordial Karar of Chamla.

Supplies of men and money were forwarded from Lower Bengal to Patna, where the Chief Agents were—

Moulvie Ahmedoollah of Sadikpore ...	All convicted and transported for life.
Ditto Yahiya Ali his brother ...	
Ditto Abdool Ruheem, his nephew ...	
Abdool Ghuffoor, his treasurer ...	
Elahi Buksh, his banker	

Thence by Rail to Delhi and on to Umballa, where the Chief Agents were—

Mahomed Shuffee, Army meat-contractor at Umballa ...	All transported for life.
Mahomed Jaffir of Thanessur ...	
Moonshee Abdool Ghuffoor,* Jaffir's Naib; thence through ...	

Moula Buksh, a servant and agent of Shuffee's at Meean Meer, Camp Lahore, resident of Patna.

Abdool Kareem, Shuffee's agent at Rawu Pindee, and resident of Jhoomkee near Bettiah, in Zillah Sarun.

Nubbee Buksh, Shuffee's agent at Rawul Pindee;
thence through.

Ahmed Ali at Peshawur, a resident of Jokree in Behar.

T. E. Ravenshaw.

Names of Kossids or Messengers who were employed to carry information and money to and from Mulka-Sittana.

Rujub Jolaha of Bopoordh Simlee in Patna District, used to go yearly to the Hills.

Shumsoodeen of Deobun in Saharunpore District.

Abdool Rahman of Kaithal, seven or eight coss from Thanessur in Umballa District. This man accompanied Esau and Abdool Kadir from the Hills to Delhi, whence they returned. He was in Patna during the time the trial of Moulvie Ahmedoollah was going on.

Shumsooddeen of Chowsabara in Bhojepore, Shahabad District.

Nizamoodeen, a resident of Bengal, but married and settled at Thanessur. This man came to Patna after the arrest of Elahi Buksh and took Rupees 1,000 from Moulvie Ahmedoollah to be delivered to his friends in the Hills. This money was not delivered and was made away with by Nizamoodeen. This man was two years in the Jail at Loodianah under a false name; he has bald patches on his head.

Abdoollah of Palaspore in Zillah Baraset.

Hidayutoolla, a Cashmeree resident of Jummoo.

Hosein Ali, a resident of Loogerceah in Banda District.

Khoda Buksh, a resident probably of Singeea in Tirhoot, has a brother, named Nadir Ali.

* Ghuffoor had some property and a house at Aurungabad, in Behar District, eight coss west of Sherghotty, and before the Rail was opened Kafilahs of men used to go by this route to Delhi.

List of District Agents and Money Collectors,

Dacca.

Hajee Budderoodeen, a wealthy hide merchant and trader. This is about the most active agent of the sect, all collections from the Eastern Districts used to come through him and were forwarded by him to Patna through Fagoo Lall, a Patna Banker, on whom drafts were drawn. He gave material assistance to the Moulvie prisoners when under trial, and I am informed,—since remittances through Patna to the Hills have been stopped—he has sent money by a special messenger through Rungpore and the Northern Districts lying at the foot of the Hills and so on to Sittana.

Azimoodeen of Mohullah Nowabpore in Dacca City.

Moulvie Ibraheem of Mouzah Etah in Dacca District, an active preacher.

Moulvie Meerun-ul Rahman of Lekhor in Sylhet District, but subsequently lived in Dacca City, was a very active agent and took a Kafilah of recruits to the Hills, where he now is.

Sulleemoodeen, son of Meerullah of Kopa in Thannah Etah, was a witness at Umballa and Patna, and went to the Frontier.

Ameenoodeen, son of Shaik Roshun of Lallaki-Serai, Thannah Lall Bagh, also went to the Frontier.

Pubna.

Moonshee Abdool Hadee of Pubna, Karor lives near Champa Bewa's Musjid in Mohulla Boreapore.

Hajee Meerulla Jackandar, a very active money collector, is mentioned in correspondence seized, his residence is not known, remits money through Ameer Khan of Calcutta.

Kazee Meer Jan of Commercolly, this man was convicted at Umballa and is since dead.

Lall Mahomed, son of Shaik Baroo of Koomrargram, was a witness at Umballa and Patna and went to the Hills.

Kazee Moorad, son of Shaik Wazeeoodeen of Ikrampore, Thannah Koksa, was a witness and went to the Hills.

Rajshahye.

Hajee Moneeroodeen of Sohpoora, close to Rampore Beauleah, is engaged in silk trade.

Ibrahim Mundle of Islampore has also a shop in Rampore Bauleah, a very active agent, he came to Patna about eight years ago with a remittance of money for Jehad.

Hajee Moofeezoodeen Khan of Hookoompore in Baraset is also an active collector, he took a remittance of money to Calcutta, which was forwarded to Patna through Abdool Raheem, Banker.

Rafeek Mundle resides in Sadikpore Porospore close to Sahib Kothee. This man's son, Shookoor Mahomed, is now at Sittana, and another son, name unknown, goes about the country preaching and collecting money.

Calcutta.

Moulvie Abdool Jubbar of Mohullah Mooreegunge a very active preacher and collector, he goes on preaching expeditions occasionally to Burdwan, was visited by Elahi Buksh in Calcutta.

Muksood Ali, a Mookhtear in the High Court and a distant connection of the Patna Moulvies, has also a house in Patna, is an intriguing fellow.

Mahomed Omar and Abdool Raheem, Merchants of Calcutta, have also a house of business in Patna,

the former is a lad. Abdool Raheem conducts the business of hide merchants and agents.

Ameer Khan of Colootollah, Banker, has also a house of business in Patna. His partner, Zorawur Khan, in the same firm, these men are mentioned in correspondence seized, and their books shew remittances to Patna.

Baraset and 24-Pergunnahs.

In this District there are many followers of the sect and jummats or assemblies are to be found at Goorookattee, Shareepore, Kadakattee, Habaspore, Bhoodhattee, and Janadeea.

Moulvie Ibrahim of Palaspore was an active preacher, he is also known as Aftboodeen and is son of Hajee Nuzuroodeen of Palaspore, also a active preacner. Moulvie Ibrahim went *viâ* Patna to Sittana, but is said to have returned.

Abdool Soobhan lives near first Dawk Bungalow on Jessore road.

A man also named Kazee Ghyasoodeen of Palaspore, a disciple of Moulvie Ibraheem's, went to the Hills. I cannot ascertain if he has returned.

Moulvie Osman Alee, son of Hajie Nuzeemoodeen of Oofapore or at Sathkurra in Thannah Kaloorooa, was an active preacher and a witness both in the Umballa and Patna trials, will give full information.

Moazzim Sirdar, son of Burkutoollah Sirdar of Chandpore in Pergunnah Bhalooka, also a witness and will give information.

Zeenutoolla, son of Kettabdee of Konarakattee in Baraset, Pergunnah Bhalooka, was also a witness, is quite a lad.

Golam Akbar, son of Mulhung Ghazee of Kanarakattee, Pergunnah Bhalooka, a witness, and quite a lad.

Faizoodeen *alias* Ranga Meer, a Tehsilee Peyada of Mouzah Arsat Saroolee.

Serajoodeen Khan, a brother of Muddun Khan, residence not known.

Moulvie Abdool Gunnee Khan of Mouzah Hookoompore in Baraset, Thannah Colinga.

Hadjee Mofeezoodeen Khan of Mouzah Hookoompore in Baraset a money collector *vide* Rajshahye.

Jessore.

Rehanoodeen, Nazir of Judge's Court, resided at Shunkerpore, since dead.

Moonshee Taliboolla of Romooteea in Thannah Kishenpore.

Furreedpore.

Moulvie Irfanoodeen of Dhonkoora in Pergunnah Nulhattee.

Moulvie Nusseeroodeen of Mouzah Arooa Bunnee. The sect are very numerous in this District, and there are many preachers and agents whose names I have not been able to ascertain.

Moorshedabad.

Seraj Sirkar of Bhugwangola.

Moulvie Abdool Hakeem of Horkooreea.

Moulvie Tuffuzul Hossein, Moulvie Sabdur Ali ... } Residence unknown, travel about preaching and collecting.

Abdool Kareem, son of Namdar Mundle of Dowlutpore in Pergunnah Dewan-ki-Serai. This man was a witness against Patna Moulvies and went to Sittana.

Maldah.

In this District, as in Rajshahye, the sect is very numerous, and a great number of recruits went from thence to the Hills from the following villages:—Hanspokur, Pauchtikree, Poiressurpore, Ada Tola. The names of the men who went over, as far as I can learn, are Oojol, Manger, Sakhawut, Sokoordee, Moteeoollah, Azeem, and Paneoollah of Hanspoker Village.

Adalut Dashar, Kurreemoodeen, Asalut, and Koodrutollah Ghazee of Pauchtikoree, Ashmut, Elahie Buksh, Enaitoollah of Beerasapore.

A son of Roshun and another of Ada Tolah.

All these men went *viâ* Patna, whence they were forwarded to the Hills for Jehad. I ascertained that up to within the last month preachings and collections were going on. During this time Shofioollah Mundle of Hanspoker collected Rupees 80 or 90. This was given to an itinerant Moulvie, who came to preach in the village, bringing with him several Mooreeds or disciples, the Moulvie's name is Ameeroodeen, son of Rafeek Mundle, who was arrested sometime ago on a charge of spreading sedition and was confined in the Moorshedabad Jail.

Moulvie Ameeroodeen also visits Boodeea in Peergunge, where there is a man named Goomanee Mundle, a disaffected character, who entertains a Moulvie in his service at Mutnatolee, also there lives a Moulvie named Abdool Kuddas, son of Raki Mulna, who preaches and collects money.

Rungpore.

Moulvie Dainoolla, residence unknown, is an itinerant preacher and collector.

Monghyr.

Meer Ashgur Ali and Meer Akbar Ali, two brothers, residents of Soorajgurrah, agents, their sons, Abdool Gunnee and Abdool Huq, are now in the Hills, the former is mentioned in some of the correspondence seized.

Tirhoot.

Shah Ahmedoollah of Mozufferpore, son of Darogah Mahomed Purwur, has a very large number of Mooreeds and followers.

Lootfulla, brother of the above.

Walleeoollah and Abdoollah, sons of Shah Ahmedoollah. These men have a large trade with Assam and Pegu and an agency at Gya, they had many Mooreeds among the Segowlee Troopers.

There is also another man named Abdoollah, a resident, it is said, of Lallgunge Singeea. This man was a Drill Instructor to the Fanatic Force in the Hills, and has been backwards and forwards with intelligence several times.

Behar.

Abdool Ghuffoor, brother of Elahi Buksh, Mookhtear of Patna, agent and money collector, this man is lame in one leg.

Khoorshed Ali, Vakeel of Judge's Court.

Patna.

Besides the Moulvies and Agents convicted, and whose names have been given in this Report, and also in the family tree appended there are—

Moulvie Mobaruk, a disciple and very faithful to the cause. He went to Umballa to defend the prisoners there, his son Tabaruk is now at Sittana. This man also holds a power-of-Attorney from Moulvie Abdoollah, leader of the Fanatics.

Mahomed Hossein, a son of Willait Ali, and nephew of Ahmedoollah, is a great rascal. He was present during the whole proceedings at Umballa and has supported the cause throughout,

he is a clever intriguing fellow and very likely to succeed Moulvie Ahmedoollah as head of the sect in Patna.

Elahi Buksh Mookhtear was brought up in the Patna Moulvie family by a namesake of its Head. Elahi Buksh is a clever, dangerous fellow, he practices as a Mookhtear occasionally in the Patna Courts.

Abdool Kazim is said to have been formally invested with the Puggeree of office as a High Priest, and successor to his father Yahiya Ali after his conviction. He is a mere child.

Abdool Hameed of Patna, son of Moulvie Ahmedoollah, is not likely to give trouble, as he is wanting in intelligence and in bad health. There are two or three other male members of the family, but quite children.

Moulvie Wazeeoodeen, a family connection, is said to have gone to Mecca and is not in Patna now.

Hakeem Iradut Hossein, father-in-law of Abdool Hameed, is also said to have gone to Mecca, having left a few days after Moulvie Ahmedoollah's arrest. He is not now in Patna.

Husmut Dad Khan, Ameer Khan, and Zorawur Khan's son Abdoollah, Hide Merchants in Patna at Allumgunge, and Mooreeds of the Sadikpore Moulvies, have rendered pecuniary assistance. These men were securities for Willait and Enayet Ali when arrested and sent down from the Frontier in 1847.

Dilawur Khan, a member of the same family.

Syed Ali, partner of Monohur Dass Banker, assisted in remitting money to Sittana.

Mahomed Omur and Abdool Ruheem, Hide Merchants of Patna, are Agents for the Moulvies, and dispose of skins of goats and other animals paid as Zakat to the war fund. Staunch supporters of the sect.

Khoorshed Ali, a partner of Elahi Buksh and set up in business by the Moulvies. Ameer Ali a brother of Khoorshed Ali has absconded, and cannot be heard of.

Elahi Buksh, partner of the above, was a witness against Moulvie Ahmedoollah, having been sentenced to transportation for life at Umballa. Application has been made for a pardon for this man.

Nundlall, a resident of Fatooha in Patna, and Ticcadar of several villages belonging to the Sadikpore Moulvies. This man is a clever forger, and was employed wherever his talents were required. He went to Umballa and gave evidence there for the defence.

Arrah.

Meea Ashgur Ali Khan of Ranee Saugor.

Buxar.

There is a Colony of Wahabees, who have a Mosque and preacher at a village called Chowsa Baree.

Benares.

Khalifa Noor Mahomed, Ticcadar of Tailors.

Khalifa Mahomed Alee of Mohullah Sokawut.

Allahabad.

Kazee Rookoonoodeen of Moya Khola.

Cawnpore.

Daood Khan, a wealthy landholder of Bikumpore.

Meer Gee Alym of Jolaha Mohulla, Pergunnah Peyt Foolgunge. This man has received letters from Sittana by a messenger very recently.

Meerut.

A man named Elahi Buksh, a relative of Mahomed Shuffee of Umballa.

At a place called Fureednuggur near Meerut there is a colony of Wahabees, Mooreeds of Moulvie Muksood Ali.

NOTE.—The above information has been gathered from letters and papers found while conducting the prosecution of Moulvie Ahmedoollah and also from notes made on verbal enquiry from the different witnesses and persons connected with the case. Very little of it is based on personal local enquiry, there are probably many errors in names and places. To prepare an accurate list of this sort would render a visit to each District necessary. I give it for what it is worth. Local Officers might test the information and correct or add to it the result of their enquiries.

T. E. RAVENSHAW.

Key to terms used in Wahabee correspondence and the aliases by which the chief conspirators were known.

Jehad.—Holy war for Mahomedan faith against all kafirs or infidels.

Zakat.—A contribution from profits of trade, paid by members of Wahabee sect, the proceeds being in the custody of Patna Moulvies, and expended for the purpose of Jehad.

Recruits for the war are called Jehadirs, Khidmutgars (Servants), Beoparries (Merchants,) Mosafirs (Travellers,) Nargow (Bullocks.)

Bands of recruits are called Kafilas, Mulka-Sittana is spoken of as the Burrah Godown.

Patna as the Chota Godown.

A battle is called Mokurdama (suit or case in Court.)

God is spoken of as the Mookhtar or agent.

Gold Mohurs are called large red rubies, large Delhi gold embroidered shoes and large red beads.

Half mohurs are called small red beads and small gold embroidered shoes.

Remittances in mohurs are spoken of as rosaries of red beads.

Drafts or Hoondies are called white stones and the amounts intimated by the number of white beads as on a rosary.

Remittances of money are spoken of as the price of books and merchandize.

The Kafila is used to designate the premises belonging to the family of Moulvies at Sadikpore in Patna City, and more particularly that part formerly occupied by Moulvie Willayut Ali and by Abdool Ruheem.

Wahabee Aliases.

Moulvie Ahmedoollah, alias Ahmed Ali, Mahomed Ali or Ahmed Khan.

Abdoollah, alias Baboo Sahib, Baboo Jan Khan Sahib, and Baboo Meer Jan Khan Sahib.

Fiaz Ali, alias Busseerooddeen or Fiaz Alum.

Esau, alias Ruhullah, a paraphrase of Esau Messy of God.

Hafiz Abdool Majeed, alias Hafiz Sahib.

Abdul Kareem, alias Kareem Buksh.

Yahiya Ali, alias Mohyoodeen.

Abdul Raheem, alias Mirza Ruheem Beg.

Mahomed Shuffee, alias Shifayut Ali.

Kazee Meea Jan, alias Mahomed Shakur or Abdul Ruhaman.

Christians or British Troops are called the heirs of Hazrut Rookulla (Jesus Christ) deceased.

T. E. RAVENSHAW.

Family Tree of the Patna Moulvies implicated in the late War in Mulkah-Sittana and with the recent trials of Mahomed Shuffee and others at Umballa in 1864, *and of Moulvie Ahmedoolla at Patna in* 1865.

1. Futtch Ali, of Sadikpore, in Patna.

2. Willayut Ali, was one of the leaders of Sittana Fanatics and died on the North-Western Frontier.

3. Enayet Ali, a leader on Frontier and died there.

4. Talib Ali, died without issue.

5. Feraiut Ali or Furhut Ali, died.

6. Abdoolla, present leader on the Frontier.

7. Heydayetulla, lives at Barh, in Patna District.

8. Abdool Rohoman, dead.

9. Abdool Kurreem, now with Fanatics on the Frontier.

First wife died without issue. Children of second wife, who came from Hyderabad.

10. Mahomed Hossein, of Patna, was employed to defend the Umballa conspirators.

11. Ahmed Hossein, dead.

By third wife, who is sister of Moulvie Ahmedoolla, No. 19.

12. Abdool Mujeed, now on the Frontier, also called Hafiz.

13. Abdool Ruheem, of Patna, Chief Assistant and Preacher to Yehia Ali, high priest of sect, No. 21. Transported for life at Umballa.

14. Abdool Raoof, of Patna, a lad much marked of small-pox.

4 daughters names not known.
First married Abdoola on Frontier No. 6.
Second „ Hedayetulla, of Barh, No. 7.
Third „ Yehia Ali, the high priest of sect, now a life convict, No. 21.
Fourth still unmarried.

15. Shaik Munnoo, of Patna.

Shaik or Shah.

16. Mahomed Hossein, of Nunmoiya.
In Patna appointed Khalifa by Syed Ahmed, was arrested during the mutinies.
Five daughters.
First married Moulvie Ahmedoolla, head of Patna family, No. 19.
Second „ Fyaz Ali, brother of Ahmedoolla, No. 19.
Third „ Enayet Ali, No. 3.
Fourth „ Yehia Ali, first wife, No. 21.
Fifth „ Furhut Ali, No. 5, father of Abdool Ruheem, No. 13.

17. Shah Abul Hossein.

3 daughters.
First married Radeh Hossein, grand-father of Hakim Wujahut Hossein, who gave evidence at trial.
Second married Elahee Bux, No.
Third married Moulvie Busharut Hossein.

18. Shaik Elahee Bux, dead, alluded to in letter No. 55 of 12th May 1853, from the Commissioner of Jheelum, was arrested during the mutinies.

19. Moulvie Ahmedoolla, of Patna, transported for life from Patna.

22. Abdool Humeed, of Patna.

23. Abdool Kadir, went with Fyaz Ali to Sittana, No. 20.

24. Abodol Hukeem, of Patna.

25. Ruhmutoolla, of Patna.

26. Mahomed, of Patna.

Wulleeoollah, died mad.

Akbar Ali dead, 1 daughter married Abdool Kadir, No. 23.

1 daughter married Willayut Ali, No. 2.

20. Fyaz Ali, preacher and now one of the leaders on Frontier.

21. Yehia Ali, succeeded Shah Mahomed Hossein, No. 16, his father-in-law is high priest and Khalifa of Syed Ahmed at Patna, now transported for life.

27. Abdool Koyam, of Patna.

28. Esau, who went with Fyaz Ali to Frontier and is now there.

Moosa ... } Infants.
Escoph ... }

1 daughter married Awleea Ali, of Patna, arrested during the mutinies.

(Sd.) T. E. RAVENSHAW,

Magistrate.

GROUND PLAN of the HOUSE belonging to Moulvee Ahmedoollah and the KAFILA attached to it in MUHALLA SADICKPORE, THANNA SADICKPORE in the CITY of PATNA.

South.

East.

West

North.

Public Lane.

Suckreeguilly Road.

Gate

OPEN YARD

Grave

Grave

Grave

Rehemo-toollah's House

OPEN YARD

Room

Male Apartment Office

OPEN YARD

Gate

Room

OPEN YARD

OPEN YARD

Sudder Gate

Room

Female Apartment of Ahmedoollah

Female Apartment of Year Alli

Female Apartment of Abdool Ahmed

OPEN YARD

OPEN YARD

OPEN YARD

Passage to Kafila

Room

Room

OPEN YARD

Room

Gate

Room

346 ft.

Veranda

Room

Books

Place of Prayer

Room

KAFILA

Room

Abdul Rehemans Room

Room

OPEN YARD

OPEN YARD

Room

Feroyet Hossein

Door

OPEN YARD

Door

Jenina

Room

Mohumed Hossein's Jenina

Room

Door

Shop

Shop

Shop

Sudder Gate

Drawn by Sreenath Roy Supdt. of Roads. Patna, 12th Dec. 1864.

From T. E. RAVENSHAW, Esq., Magistrate of Patna, to the Commissioner of the Patna Division,—(No. 494, dated the 9th May 1865.)

WITH reference to my report on the case of Moulvie Ahmedoollah and the Wahabee sect, I have the honor to bring to your notice that, on receipt of a telegraphic message from Captain Tighe, Deputy Commissioner of Umballa, I learned that Elahi Buksh, one of the Patna prisoners, convicted at Umballa and under sentence of transportation for life, was willing to give important evidence against Moulvie Ahmedoollah. I immediately communicated with the Punjab Government and obtained sanction for his transfer to Patna, as reported to you in my letter of 21st February and approved of in your No. 22, dated 22nd idem.

2. Elahi Buksh was brought to Patna in disguise and kept under a guard in my premises, his arrival being unsuspected until I placed him in the witness box. A copy of his deposition will be found with the Sessions' proceedings forwarded with my report of the trial, from which you will perceive that Elahi Buksh has given a full and detailed account of the whole working of the Patna Wahabee conspirators; this statement in itself bears the stamp of truth, and it has been corroborated in the most minute and remarkable manner by other documentary and oral evidence at the trial.

3. No promise or inducement of any sort was held out to the prisoner, and no offer of pardon either made or accepted directly or indirectly. Moulvie Ahmedoollah has been convicted and transported for life mainly on the evidence of Elahi Buksh who, although himself a life, convict on a similar charge, was not, I would represent, one of the principal conspirators.

4. He appears to have been set up in business by Moulvie Ahmedoollah and to have been supplied with funds by him to carry on that business, and although he has doubtless been the chief medium, through whom drafts were obtained and remittances sent to the Colony of Fanatics at Mulka-Sittana and from his intimacy with Moulvie Ahmedoollah, cognizant of all that was going on among the conspirators, yet he would appear to have taken a mercenary part in the business, more with a view to serve his own interests than with any direct feelings of disloyalty to Government.

5. However this may be, he is a felon convicted of treason, and as such has given good and reliable evidence which has led to the conviction of the chief member of the conspiracy, and has thereby voluntarily rendered a service to the State, which, I would submit, may be held in a measure to condone his own guilt and render him a fit object for the clemency of Government.

6. In consideration, therefore, of his having been the means of convicting Moulvie Ahmedoollah, I would recommend that he may be granted a pardon and his sentence of transportation remitted, on the understanding that should he ever again be caught in any manner connected with furthering or concealing Wahabee or any other intrigues, he will be liable to have his riaginal sentence put into execution, and further otht he be held bound to give information regarding the proceedings of the Wahabee sect as may be within his knowledge whenever called on to do so.

7. With regard to the sentence passed against him of confiscation of all his property, I would recommend that his house in Patna, together with a a sum of Rupees 500 out of the proceeds of sale of his effects already credited to Government, may be delivered over to him, so as to enable him to start in business and earn an honest livelihood.

8. May I request the favor of your forwarding this application for the favorable consideration and sanction of Government.

9. I should note that Elahi Buksh is still in my custody under a separate guard and has not been allowed to go to the Jail. Pending receipt of orders he will be detained as heretofore.

From the HON'BLE A. EDEN, Secretary to the Government of Bengal, to the Commissioner of the Patna Division,—(No. 521T., dated H. M.'s Yacht *Rotas*, the 26th July 1865.)

I AM directed to acknowledge the receipt of your letter No. 155, dated the 13th May last, submitting, with your remarks, a detailed report from Mr. Ravenshaw of his proceedings in connexion with the prosecution of the Wahabee traitor, Ahmedoollah, of Patna.

2. Instructions will be issued to the Opium Agent, Behar, for the immediate dismissal of Yusuf Hossein, the Opium Gomastah at Gya, who is shewn to have been at least aware of the treasonable practices going on in Patna, if he were not himself implicated in them.

3. The Government of the Punjab will be addressed with a view to the grant of a pardon, conditional or otherwise, to Elahi Buksh, as well as the restoration of his house and return of Rupees 500 as recommended by you.

4. With, reference to your 5th paragraph, I am to request that you will report, for the Lieutenant-Governor's information, what steps have been taken for the disposal of the forfeited property of the traitors.

5. The proposal to make over the Sadikpore premises to the Patna Municipality, with a view to their being rased to the ground and an open market built on the site, will be submitted for the orders of the Government of India. The Lieutenant-Governor is of opinion, that a portion of the proceeds of the escheat should also be devoted to the purposes of the Municipality.

6. The Lieutenant-Governor authorises the immediate adoption of proceedings under Sections 183 to 199 of the Criminal Procedure Code, against the persons alluded to in paragraph 32 of Mr. Ravenshaw's Report.

7. The lists of District agents, preachers, and money collectors in aid of the conspiracy, appended to Mr. Ravenshaw's Report, will be forwarded to the Magistrates of the Districts in which these persons reside, with instructions to watch their proceedings and to let them know that they are watched. You will have the goodness to issue similar instructions to the Magistrates of the Districts in your Division.

8. The acknowledgments of Government are certainly due to all the Officers mentioned in your letter for their good services on this occasion; but Mr. Ravenshaw deserves special commendation for the great zeal, ability, and judgment displayed by him in conducting the prosecution. The services of the Court Inspector, Baboo Isree Pershad, have been rewarded by promotion to a higher rank in the service, and the Lieutenant-Governor will recommend to the Government of India the grant to him of a further reward of Rupees 2,500.

From the HON'BLE A. EDEN, Secretary to the Government of Bengal, to the Secretary to the Government of the Punjab,—(No. 519T., dated H. M.'s Yacht *Rotas*, the 26th July 1865.)

I AM directed to forward, herewith, for the information of His Honor the Lieutenant-Governor of the Punjab, the accompanying copy of a letter, No. 155, dated the 13th May last, and of its enclosures, from the Commissioner of the Patna Division, containing a full report regarding the Wahabee conspiracy, lately discovered in Patna and the prosecution of Moulvie Ahmedoollah.

2. The Lieutenant-Governor desires to recommend to the favorable consideration of His Honor the Lieutenant-Governor of the Punjab the proposal contained in paragraph 4 of Mr. Cockburn's letter for the grant of a pardon, conditional or otherwise, to Elahi Buksh, and the restoration of his house and money, which have been confiscated.

3. I am also to convey the thanks of His Honor to the Government of the Punjab for the assistance rendered by the orders of the Lieutenant-Governor throughout the prosecution of the case, and I am specially to desire that His Honor's acknowledgments may, with the permission of the Lieutenant-Governor of the Punjab, be conveyed to Captain Parsons and to Captain Tighe for the valuable aid rendered by them to Mr. Ravenshaw.

From the HON'BLE A. EDEN, Secretary to the Government of Bengal, to the Secretary to the Government, North-Western Provinces,—(No. 518T., dated H. M.'s Yacht *Rotas*, the 26th July 1865.)

I AM directed to forward to you the accompanying list of certain persons residents of Benares, Allahabad, Cawnpore, and Meerut, who are believed to have been employed by the Heads of the Wahabee conspiracy lately discovered in Patna as their District agents for the collection of men and money for assisting the Mahomedan fanatics in Sittana who waged war against the British Government. Instructions have been issued to the Magistrates of the Districts subject to this Government to watch persons similarly situated and let them know that they are watched.

From the HON'BLE A. EDEN, Secretary to the Government of Bengal, to the Commissioners of Dacca, Nuddea, Rajshahye, and Bhaugulpore Divisions,—(Nos. 513-16T., dated H. M.'s Yacht *Rotas*, the 26th July 1865.)

I AM directed to forward to you the accompanying list of persons believed to have been employed by the Heads of the Wahabee conspiracy lately discovered in Patna as their District agents for the collection of men and money for assisting the Mahomedan fanatics in Sittana who recently waged war against the British Government, and to request that you will have the goodness to instruct the Magistrates of the Districts in your Division in which these persons reside to keep a watch over their proceedings and to let them know that they are so watched.

From the HON'BLE A. EDEN, Secretary to the Government of Bengal, to the Commissioner of Police, Calcutta,—(No. 517T., dated H. M.'s Yacht *Rotas*, the 26th July 1865.)

I AM directed to forward to you the accompanying list of persons believed to have been employed by the Heads of the Wahabee conspiracy lately discovered in Patna as their District Agents for the collection of men and money for assisting the Mahomedan fanatics in Sittana who recently waged war against the British Government, and to request that you will have the goodness to keep a watch over their proceedings and to let them know that they are so watched.

From the HON'BLE A. EDEN, Secretary to the Government of Bengal, to the Secretary to the Government of India, Home Department,—(No. 520T. dated H. M.'s Yacht *Rotas*, the 26th July 1865.)

IN continuation of my letter No. 2944, dated the 9th May last, I am directed to forward, for submission to the Government of India, the accompanying copy of a letter, No. 155, dated the 13th May last, and of its enclosures, from the Commissioner of the Patna Division, containing a full report regarding the Wahabee conspiracy lately discovered in Patna. A copy of the orders passed by the Lieutenant-Governor on this Report is also herewith forwarded.

2. Appended to the Report is a list of the Chief Moulvies and leaders ascertained to have been with the Fanatic Colony in Mulka-Sittana. Orders have been issued for the adoption of proceedings against these men under Sections 183 to 199 of the Criminal Procedure Code. I am to request that the attention of the Government of India may be drawn to paragraph 30 of Mr. Ravenshaw's Report, in which it is suggested that the present is a very favorable time to enter into negociations with the Border Sirdars, in order that these Moulvies may either be turned out of Mulka-Sittana or delivered up to the British Government.

3. It has been proposed that the premises at Sadikpore, where the conspiracy was carried on, should be made over to the Patna Municipality with a view to their being rased to the ground and an open market built on the site. I am to request the sanction of the Government of India to *this* proposal, as well as to a portion of the sale proceeds of the escheated property of the traitors being devoted to the purposes of the Municipality.

4. I am also to request the sanction of the Government of India to the grant of a reward of Rupees 2,500 to Baboo Isree Pershad, Court Inspector of Patna, for the very valuable services rendered by him in connexion with the prosecution of the case of Ahmedoollah.

No. 34.] [491]

SUPPLEMENT TO

The Calcutta Gazette.

WEDNESDAY, SEPTEMBER 27, 1865.

OFFICIAL PAPERS.

A SUPPLEMENT *to the* GAZETTE *will henceforward be published, containing such Official Papers and Information as the Government of Bengal may deem to be of interest to the Public, and such as may usefully be made known.*

Non-Subscribers to the GAZETTE *may receive the* SUPPLEMENT *separately on a payment of six Rupees per annum if delivered in Calcutta, or twelve Rupees if sent by Post.*

No Official Orders or Notifications, the publication of which in the GAZETTE *is required by Law, or which it has been customary to publish in the* GAZETTE, *will be included in the* SUPPLEMENT. *For such Orders and Notifications the body of the* GAZETTE *must be looked to as heretofore.*

Report of the Proceedings of the Agricultural Exhibitions held at Bhaugulpore, Patna, Burdwan, Cuttack, Chittagong, and Chota Nagpore, in January 1865.

BHAUGULPORE EXHIBITION.

From A. MONEY, ESQ., C. B., Commissioner of the Bhaugulpore Division, to the Secretary to the Government of Bengal,—(No. 362, dated the 10th April 1865.)

I HAVE the honor to forward, herewith, my final Report regarding the Agricultural Exhibition held here on the 23rd, 24th, 25th, 26th and 27th of January last.

2. I am happy to say that, after paying all expenses, there remains in the hands of the Committee a surplus of Rupees 2,596-3-8½. This sum will be invested in Government securities in the name of the Bhaugulpore Divisional Agricultural Fund.

3. It is satisfactory to find that our first Exhibition has been self-supporting and that no necessity existed for availing ourselves of the Government grant of Rupees 3,000.

4. This result, which I had not anticipated, was caused by the large sum—Rupees 1,900—realised by entrance tickets and by entrance payments, also by a saving of Rupees 1,620 on the amount advertised for prizes.

5. The sum total of Rupees 4,147 awarded in prizes was awarded as follows:—

3 Prizes.

District to which Exhibitors belonged.	For Live-stock.	For Produce.	For Vegetables	Total
	Rs. As. P.	Rs. As. P.	Rs. As. P.	Rs. As. P.
Bhaugulpore ...	1,507 0 0	656 0 0	297 0 0	2,460 0 0
Monghyr	423 0 0	66 0 0	51 0 0	540 0 0
Purneah ...	185 0 0	276 0 0	...	461 0 0
Deoghur ...	158 0 0	364 0 0	4 0 0	526 0 0
Pakour ...	83 0 0	52 0 0	...	115 0 0
Rajmehal ...	...	...	9 0 0	9 0 0
Godda ...	15 0 0	18 0 0	3 0 0	36 0 0
Doomka ...	...	...	...	...
Darjeeling ...	...	...	...	...
Total ...	2,351 0 0	1,432 0 0	364 0 0	4,147 0 0

6. That Bhaugulpore was more successful in its competition for Prizes than the other Districts is owing, in some measure, to the greater facility afforded to Exhibitors in the Bhaugulpore District (especially as regards garden produce) from the Exhibition being held at the Bhaugulpore Sudder Station. This was of course unavoidable.

7. Monghyr competed well in Live-stock, though less successful in Produce.

8. Deoghur was successful, as it deserved to be, in both Live-stock and Produce, but chiefly in the latter. And Purneah, though the number of specimens it exhibited was smaller than that of the above Districts, was yet successful both in Live-stock and Produce, which speaks well for the selection and merits of the articles exhibited.

9. The remaining Districts, with the exception of Darjeeling, which sent nothing to the Exhibition, contributed according to their capabilities.

10. The contributions in Live-stock and Produce from the various Districts were as follows:—

DEPARTMENT I.—LIVE-STOCK.

From Bhaugulpore.

Under Class I, Cattle—Some 80 head, consisting of bulls, cows, buffaloes—male and female—and bullocks and gynees.

Under Class II., Horses, &c.—16 head of horses and ponies.

Under Class III., Sheep—20 head.

Under Class IV., Goats—30 head.

Under Class V., Poultry—70 specimens of kinds.

Ditto, Pigeons—80 specimens.

From Monghyr.

Under Class I.—30 head, consisting of a few cows, a bull, some male and female buffaloes, bullocks and gynees.

Under Class II.—7 horses and ponies.

Under Classes III. and IV.—Some 25 head of sheep and goats.

Under Class V.—15 specimens of poultry, chiefly fowls, and 8 pigeons of sorts.

From Purneah.

Under Classes I. and II.—Some 16 heads.

Under Class V.—Some specimens of poultry.

From Deoghur.

Under Class I.—15 heads of kinds.

Under Class II.—4 ponies.

Under Classes III. and IV.—Some 20 head of sheep and goats.

Under Class V.—Specimens of poultry of kinds and pigeons.

From Pakour.

Under Class I.—5 head, chiefly bullocks.

Under Class II.—A poney.

Under Classes III. and IV.—A few sheep and goats.

Under Class V.—Some poultry and pigeons.

From Godda.

Under Class I.—A few buffaloes and bullocks.

Under Class V.—Some poultry.

From Doomka.

Under Class V.—A few specimens of poultry.

DEPARNMENT II.—PRODUCE

From Bhaugulpore.

Upwards of 550 samples, consisting principally of country dairy produce, grain, pulses, oil-seeds, sugarcane, coffee, and indigo.

From Monghyr.

Upwards of 130 samples, consisting principally of country dairy produce, grain, pulses, oil-seeds, cotton, tobacco, and honey.

From Purneah.

Upwards of 40 samples, consisting principally of country dairy produce, grain, tobacco, cotton, and arrowroot.

From Deoghur.

750 samples, consisting principally of country dairy produce, grain, oil-seeds, indigo, tussur cocoons, raw sugar, and spices.

From Pakour.

17 samples, consisting principally of grain, pulses, fibres, and tussur cocoons.

From Godda.

15 samples, consisting principally of Indian corn and rice.

From Doomka.

Some tussur cocoons.

Vegetables and Flowers.

Besides the above contributions in Live-stock and Produce, Bhaugulpore and Monghyr contributed Vegetables and Flowers, which were exhibited on the fourth day of the Show, and for which Prizes were awarded.

DEPARTMENT I.—LIVESTOCK.

5 Merits of samples exhibited.

Class I., Cattle.—The Judges considered that there was a very good collection of bulls, cows, and draught bullocks, bred both in and out of the Division, and that the advantage of a cross between the Up-country and "Dessee" was perceptible.

Of the plough cattle, that there were not many exhibited deserving of notice.

Of buffaloes, that there were some good specimens, but that the general show was inferior.

Of gynees, that those exhibited were, with the exception of one pair, poor in condition.

Class II., Horses and Ponies.—The Judges thought that there was a great want of improvement in the country-breds but that among the ponies, of which there were a good number, there were several serviceable and well-bred animals.

Classes III. and IV., Sheep and Goats.—The Judges thought the specimens exhibited were generally under the mark.

Class V., Poultry.—Fowls largely predominated and the Judges deemed the show on the whole very good; the geese were few, but fine; the ducks were inferior,—Purneah, the best District for ducks, having failed to send any specimens.

Pigeons.—There was a very fair collection, and among them some very fine samples of Sherazees.

DEPARTMENT II.—PRODUCE.

Class I., Country Dairy Produce.—The best ghee, both cow and buffalo, came from Purneah; the best fresh butter from Bhaugulpore. The cream cheeses exhibited were not very good.

Class II., Grain.—Bhaugulpore had the best show of oats, barley, and rice.

Deoghur shewed a great variety of different sorts of rice, chiefly the coarser kinds.

Godda excelled in Indian corn, and Purneah shewed the best wheat.

Class III., Pulses.—Bhaugulpore exhibited the best gram and beans.

Monghyr the best peas, and Purneah the best ooreed and moog.

Class IV., Tubers.—Some potatoes, exhibited by Mr. DeCourcy of Purneah, were very fine, and the arrowroot prepared by Mrs. Grey of Purneah, and Mrs. Duff of Singessurthân, could not be excelled any where.

Classes V. and VI., Fibres, Cotton, and Wool.—Purneah sent in some very fine specimens of jute.

Bhaugulpore Sunn, and Deoghur Aloe Fibre and Wool. The Revd. M. Repboel and J. J. Shillingford, Esquire, exhibited two small parcels of very fine cotton raised in Purneah from foreign seed.

Class VII., Dyes.—The best indigo came from the Deoghur Division and was valued in Calcutta at Rupees 250 a maund. Makund Chowdhry is the proprietor of the Factory, which is situated near Raneegunge.

G. Grant, Esquire, gained the 2nd Prize for indigo, his indigo being valued at Rupees 15 per maund below the other.

Class VIII., Oil-seeds.—Bhaugulpore carried off nearly all the first Prizes in this class.

Class IX., Tobacco.—Purneah took all three Prizes for tobacco.

Class X., Coffee and Tea.—Mrs. Duff sent in two very good samples of Ceylon and Mocha coffee grown at Singessur, in the Bhaugulpore District.

Class XI., Tussur Cocoons.—Need no special remark.

Class XII., Sugarcane and Raw Sugar.—Some very large canes were exhibited by Radhachurn Gangooly of Colgong, and some excellent specimens of goor came from Deoghur, which is famous for its cane cultivation and the excellence of its goor.

11. As the Lieutenant-Governor honored the Exhibition with his presence, I need enter into no details regarding the opening, or the arrangements connected with the Show Yard.

PATNA EXHIBITION.

From G. F. COCKBURN, ESQ., Commissioner of the Patna Division, to the Secretary to the Government of Bengal,—(No. 165, dated the 18th May 1865.)

As desired in Government order No. 2668 of 7th ultimo, I have the honor to submit, for the information of the Lieutenant-Governor of Bengal, a final report of the proceedings connected with the Agricultural Show of the Patna Division, together with an account of income and expenditure.

2. On receipt of the Government orders, a Circular was addressed to each Collector and Magistrate of the Division inviting their co-operation and that of the European and Native gentlemen of their Districts in such a general important matter. They were also desired to form District Committees, and to nominate each one European and one

Native gentlemen likely to prove, along with the Collectors themselves, efficient and useful as Members of a Divisional Committee under myself.

3. After these necessary preliminary arrangements, Mozufferpore was fixed upon as the best place for holding the first Exhibition, and on the following grounds:—

1*st*.—As the largest District in the Division in point of area.

2*nd*.—Most populous.

3*rd*.—Richest in Agricultural produce generally.

4*th*.—Most important from rank and wealth of the Native Zemindars, Merchants, and Bankers.

5*th*.—Also as respects Europeans engaged in Agriculture.

4. The Districts, especially those north of the Ganges being intersected with rivers, timely precautions were adopted to prevent any inconvenience or extortion at Ferry Ghâts or Toll Gates, and, where necessary, a European Police Inspector located. The arrangements were so satisfactory that not a single complaint on this head has come to my hearing.

5. A convenient piece of ground of good natural capibility (*vide* Plan enclosed) was selected for a site of the Show Yard, and Sheds for Live-stock were constructed at the cheapest cost possible, as per accompanying three Drawings, while the Produce were exhibited in Tents pitched for the purpose.

6. The amount of subscriptions realised in each District was the largest in Tirhoot, and least in Shahabad, as detailed below:—

	From Europeans.	From Natives.	Total.
	Rs. As. P.	Rs. As. P.	Rs. As. P.
Behar	150 0 0	3,366 0 0	3,516 0 0
Chumparun	1,834 0 0	2,431 0 0	4,265 0 0
Patna	233 0 0	1,068 8 0	1,301 8 0
Sarun	480 0 0	1,202 0 0	1,682 0 0
Shahabad...	220 0 0	1,078 0 0	1,298 0 0
Tirhoot	1,646 0 0	7,816 0 0	9,462 0 0
Total	4,563 0 0	16,961 8 0	21,524 8 0

7. The Show was simply of Live-stock and products of Agricultural labour, and did not include Machinery or Implements of Agriculture, &c. The general Rules framed, and the number and amounts of District and Divisional Prizes offered, will be seen from the accompanying Prize List.

8. The Exhibition was opened to the public by His Honor the Lieutenant-Governor of Bengal on Tuesday, the 17th January 1865, being the Race week at Mozufferpore, and the presence of the Chief of the Bengal Government was a very great advantage. A raised Dais was arranged under a large and beautiful canopy, and upon it His Honor with suite; the Commissioner of the Division and the Members of the Divisional Committee took seat according to precedence, while the Ladies and other European and Native gentlemen occupied seats reserved below for them.

9. Application was made to the Military Authorities at Dinapore and Benares for the services of the European Regimental Band, which, however, could not be made available, and consequently that belonging to the Minor Maharjah of Durbhangah was lent for the occasion. Colonel Roberts, Commanding at Segowly, complied with my request and sent a party of the Cavalry under his command, who did excellent service, as also the Behar Mounted Volunteer Rifle Corps under the Command of Major Forlong.

10. The Exhibition remained open up to Saturday, the 21st January. On the first and last days admission was one Rupee each, but during the intervening days it was free to all. The undertaking was considered by the Lieutenant-Governor to be a decided success for the accommodation prepared for Live-stock as exhibited on the margin, the whole were fully occupied, with only a few exceptions in the Sheep pens and Fowl houses. The items of produce at the same time exceeding 5,000 entries, of which there were not less than 500 specimens of Rice and as many of Paddy.

1st Class.	2nd Class.		3rd Class.		4th Class.		
					Poultry.		
Cattle.	Horses.	Ponies.	Sheep.	Goats.	Big.	Small.	Pigeons.
320	100	20	142	138	176	208	90

11. The amounts of District and Divisional Prizes awarded were for Rs. 11,208 and 2,549 respectively, the largest winners of the latter were from Patna, aggregating to Rs. 1,068. Tirhoot stands second, being to the amount of Rs. 959, while the last was Shahabad, where only Rs. 70 were awarded. On the last day of the Show Certificates were distributed by the Lieutenant-Governor in person at the Show Yard to holders of Prizes from Rs. 50 and upwards, leaving those below the above sum to be distributed by the Collectors of respective Districts.

12. Option being given to Prize-holders of Rs. 25 each item to convert it into a Silver Medal, more than sixty applications for the same have been received and are in course of being complied with. The Medal of the Horticultural Society of Calcutta was obtained by Mr. W. Tayler for an English Bull.

13. Mr. J. A. Crawford having accompanied the Lieutenant-Governor, that gentleman's services were availed of as a general referee in cases of dispute, as well as a Judge of the Flower, Fruit, and Vegetable Show, which was held on the closing day of the Exhibition, *viz*., 21st January 1865.

14. On the 18th January a Levee was held by the Hon'ble the Lieutenant-Governor for Europeans, and on the 19th a general Durbar for the reception of Native Chiefs and gentlemen; these took place at the Secunderpore house, or the house belonging to the Maharajah of Durbhangah, which was kept ready for His Honor's reception during his sojurn at Mozufferpore.

15. It is urged that very propably at the last Show many persons obtained Prizes for specimens of purchased grain, &c., and for five seers of such only, and not as being specimen of ten maunds of the exhibitors' own cultivation, and so forth; but the result of the present Show evidences the advisability of various improvements on these and other points, all of which will have best and careful attention when arrangeing the next Show.

16. The several Local Committees and the Divisional one worked harmoniously and successfully, and thankful acknowledgments were duly tendered to them by the Lieutenant-Governor and myself.

17. I beg to enclose ten corrected Prize Lists.

18. In conclusion, I beg to state that the proposed Government grant of Rupees 3,000 has not been drawn, nor accounted for in the enclosed Statement of Income and Expenditure, and may therefore be repaired to Government.

Receipts and Disbursements of the Patna Divisional Agricultural Show held at Mozufferpore in January 1865.

Receipts.	Rs.	As.	P.	Rs.	As.	P.
Subscriptions received from European gentlemen for Local, Extra, and Divisional Prizes, and Donations towards the expenses of the Show ...	4,563	0	0			
Ditto ditto Native gentlemen for ditto ditto ...	16,961	8	0			
				21,524	8	0
Realised by sale of Admission Tickets ...	.....			2,977	0	0
Ditto ditto of Huts, &c. ...	.....			439	10	6
Ditto ditto of Produce abandoned in the Show Yard ...	.....			396	0	0
Sundries ...	.....			21	14	0
Grand Total ...				25,359	0	6

Disbursements.		Rs.	As.	P.	Rs.	As.	P.
Preparation of Agricultural Show Yard.							
Paid levelling, cleaning road and ground expenses					310	10	0
„ for fencing Show Yard and constructing Sheds, &c.	...				2,447	2	3
							2,757 12 3
Paid for printing Prize Lists and Tickets	...				154	2	0
„ „ Certificates	...				70	0	0
							224 2 0
„ „ Admission Tickets	...				...	...	38 3 6
„ „ Servants, &c.	...				...	...	168 3 0
Sundry expenses incurred by District Committees					1,343	6	3
Ditto ditto by Divisional Committee, *viz.*:—							
For publishing Advertisement in the *North-Western Gazette*	...	24	0	0			
Ditto Ditto in Jones and Company's Paper	...	14	14	0			
Cooly-hire, &c.	...	10	0	0			
For printing Prize Lists in Pamphlet form by Jones and Co.	...	136	8	0			
For two Medals awarded by the General Committee to Messrs. Cockburn and Elliot	...	52	0	0			
					237	6	0
							1,580 12 3
Prizes.							
Amount awarded as Divisional Prizes	...				2,546	0	0
Ditto ditto District ditto	...				11,208	0	0
							13,754 0 0
Total	...				...	...	18,523 1 0
Balance	...				...	...	6,835 15 6
Grand Total					...	...	25,359 0 6

Patna;
Commissioner's Office,
The 18th May 1865.

G. F. COCKBURN,
Commissioner.

Agricultural Show of Live-stock and Produce to be held at Mozufferpore in Tirhoot on the 17th January and following days.

GOVERNMENT has contributed Rupees 3,000 towards the expenses, and more than three times that sum will be raised by public subscription.

The hearty co-operation of all the principal landholders and gentry in the Division, Native and European, is respectively invited, and this can best be afforded by searching out and exhibiting the most superior specimens of the Live-stock and Produce of their respective Estates; by contributing towards the Prizes and general expenses of the Exhibition; and by personally attending it with as many of their tenants and dependants as they can conveniently assemble.

There will be two sets of Prizes—

1*st*.—The Divisional Prizes, and
2*nd*.—The Local or District Prizes.

The following general Rules will be observed:—

1. The Show will be held from the 17th to 21st January at a suitable spot to be pointed out by the Collector of Tirhoot; the Judges' awards will in each case be made known on the day of the opening, and on the last day there will be a public distribution of the Prizes.

2. Exhibitors must submit a list of Live-stock and Produce intended for show not later than the 15th December, either to the Collectors of the District in which they reside, or, if non-residents of the Division, to the Secretary to the Divisional Committee at Patna.

3. Intending Exhibitors can have their Live-stock aged at the time of submitting their lists as above, and the aging then determined shall be received by the Judges as correct. A Certificate will be given in each case, and the production of it before the Judges will be necessary.

4 No articles of Produce of the Division will be received, excepting through the District Committees, who will pass and classify them.

5. All Live-stock and samples of Produce must be in the Show Yard on the 14th January at latest, and none will be received after 4 P. M. of that day; nor will removal be allowed until the conclusion of the Show.

6. Each Exhibitor must forward, with the servant in charge of the Live-stock, a clear and distinct label stating—

1. Exhibitor's Name.
2. Residence.
3. Class of Stock to be exhibited.
4. Age of ditto.
5. Where bred.
6. Prize for which it is to compete.

7. Similarly all Produce must be clearly labelled with name of Exhibitor and residence, article where produced, and quantity of which it is a sample.

8. All Live-stock and Produce intended for sale should have the prices attached to them.

9. Provision will be made, so far as is practicable, for the safe custody of Live-stock and Produce; but Exhibitors are required to send persons to remain in charge, as also to feed the Live-stock.

10. Arrangements will be made to enable Exhibitors and their servants to purchase, at a rate fixed by the Collector, forage, provisions, firewood, &c., close to the Show Yard.

11. It is to be understood that Prizes not stated to be for any particular District or the Division of Patna are open to all comers.

12. In the absence of competition between two or more parties, the highest Prize only will be awarded to the single Exhibitor.

13. Prizes may be withheld at the option of the Judges if the Live-stock or Produce exhibited does not possess sufficient merit.

14. Arrangements will be made for the conversion of money Prizes of Rupees 20 and upwards into Medals, Cups or other Articles of Silver, and bearing suitable inscription at the option of the Prize-holders.

15. On the first and last days of admission one Rupee each. On the three remaining days admission will be free to all.

16. On the last day there will be a Show of Flowers, Fruits, and Vegetables open to all comers, and for which suitable Prizes will be awarded—entrance free.

PATNA,
The 15th September 1864.

G. F. COCKBURN,
Commissioner of Patna and President of Divisional Committee.

THE following gentlemen have been appointed Members of the Divisional Committee, and the names of others will be notified hereafter:—

G. F. COCKBURN, ESQ., COMMISSIONER	...	*President.*
W. TAYLOR, ESQ.	...	*Patna.*
T. C. TROTTER, ESQ.	...	
T. E. RAVENSHAW, ESQ.	...	
J. SUTHERLAND, ESQ., M. D.	...	
A. J. ELLIOT, ESQ.	...	*Tirhoot.*
MOULVIE IMDAD ALLY	...	
G. TAYLOR, ESQ.	...	
J. P. WARD, ESQ.	...	*Shahabad.*
R. F. HUTCHINSON, ESQ., M. D.	...	
CHOWDRY LEAKUT HOSSEIN	...	
J. J. GREY, ESQ.	...	*Sarun.*
J. JACKSON, ESQ., M. D.	...	
BABOO HERA LALL	...	
A. HOPE, ESQ.	...	*Behar.*
R. BANBURY, ESQ.	...	
MOULVIE HOSSEIN BUKSH	...	
F. M. HALLIDAY, ESQ.	...	*Chumparun.*
BABOO JUDOONATH BOSE, B. A.	...	

Prize List of the Patna Division Agricultural Show to be held at Mozufferpore in Tirhoot on the 17th January and following days.

LIVE-STOCK.	1st Prize.	2nd Prize.	3rd Prize.	Total.
DEPARTMENT I.				
LIVE-STOCK.				
CLASS I.				
Cattle.				
	Rs.	Rs.	Rs.	Rs.
1. *For the best Bull, country-bred, over two and under five years of age ...	50	30	20	100
2. For the best Bull, bred anywhere ...	50	30	0	80
3. *For the best Milch Cow in Calf, or with Calf at foot, country-bred, under seven years of age ...	50	30	0	80
4. *For the best Milch Cow in Calf, or with Calf at foot, bred anywhere ...	50	30	0	80
5. *For the best pair of Draught Bullocks ...	†50	†30	0	80
	50	30	0	80
6. *For the best pair of Plough Bullocks ...	†35	†20	0	55
	30	20	0	50
7. For the best pair of Gynee Cattle of any kind ...	30	20	0	50
8. *For the best Buffalo Bull ...	30	20	0	50
	†30	†20	0	50
9. *For the best Buffalo Cow in Calf, or with Calf at foot ...	30	20	0	50
	†35	†20	0	55
Total ...	520	320	20	860

* These must be owned by residents of the Patna Division.

† Added by Chumparun Committee:—

1st Prize	...	Rupees 50
Ditto	...	„ 35
Ditto	...	„ 30
Ditto	...	„ 35
2nd Prize	...	„ 30
Ditto	...	„ 20
Ditto	...	„ 20
Ditto	...	„ 20

LIVE-STOCK.	1st Prize.	2nd Prize.	3rd Prize.	Total.
CLASS II.	Rs.	Rs.	Rs.	Rs.
Horses and Ponies.				
10. *For the best Stallion, kept expressly for breeding purposes, not being Arab ...	80	50	0	130
11. *For the best Arab Stallion, kept expressly for breeding purposes ...	80	50	0	130
12. *For the best brood Mare with Foal at foot, or in Foal, kept for breeding purposes ...	70	30	0	100
13. *For the best Colt not over two years old ...	50	25	0	75
14. *For the best Colt over two years ...	50	35	0	85
15. *For the best Filly not over two years old ...	50	25	0	75
16. *For the best Filly over two years ...	50	25	0	75
17. *For the best Pony or Galloway over 12½ and not above fourteen hands ...	20	15	0	35
18. *For the best Stallion Pony ...	20	15	0	35
19. *For the best Ekka Pony ...	20	15	0	35
20. *For the best Stallion Ass ...	10	6	3	19
Total ...	500	291	3	794
CLASS III.				
Sheep and Goats.				
21. *For the best White Ram of any Indian breed other than fighting Ram ...	30	20	10	60
22. *For the best White Ram of foreign or mixed breed ...	30	20	10	60
23. *For the best White Ewe of Indian breed ...	30	20	10	60
24. *For the best pair of White Ewes of foreign or mixed breed ...	30	20	10	60
25. *For the best White Ewes of any Indian breed, to be exhibited in pens of four, full-mouthed ...	30	20	0	50
26. *For the best White Ewes of any Indian breed, to be exhibited in pens of four, from four to six teeth ...	30	20	0	50
27. *For the best White Ewes of any Indian breed, to be exhibited in pens of four, from two to four teeth ...	30	20	0	50
28. *For the best Wethers of any Indian breed, full-mouthed	20	16	0	36
29. *For the best four Wethers, from four to six teeth ...	20	16	0	36
30. *For the best four Wethers, from two to four teeth ...	20	16	0	36
31. For the best White Lambs in pens of four ...	20	16	0	36
Total ...	290	204	40	534
Goats.				
32. *For the best Buck Goat ...	16	10	5	31
33. *For the best Milch Goat, long-haired ...	16	10	5	31
34. *For the best Milch Goat, short-haired ...	16	10	5	31
Total ...	48	30	15	93
Grand Total ...	338	234	55	627
CLASS IV.				
Poultry—Fowls.				
All to be owned by residents of the Patna Division.				
35. For best pen of Fowls, one Cock and three Hens, country-bred ...	10	5	0	15
36. For best ditto ditto, Chittagong breed ...	10	5	0	15
37. For best ditto ditto, imported Fowls ...	10	5	0	15
38. For best ditto ditto, Game Fowls ...	10	5	0	15
39. For best single Cock of any breed ...	5	0	0	5
40. For best single Hen ditto ...	5	0	0	5
41. For best pen of four Capons ...	10	5	0	15
42. For best pen of Bantams, one Cock and three Hens ...	10	5	0	15
Total ...	70	30	0	100

* These must be owned by a resident of the Patna Division.

Live-stock.	1st Prize.	2nd Prize.	3rd Prize.	Total.
	Rs.	Rs.	Rs.	Rs.
Guinea Fowls.				
43. For best pen, one Cock and three Hens ...	10	5	0	15
Turkeys.				
44. For best Cock ...	5	0	0	5
45. For best Hen ...	5	0	0	5
46. For best pen, one Cock and two Hens ...	10	5	0	15
Total ...	20	5	0	25
Geese.				
47. For best Goose ...	4	0	0	4
48. For best Gander ...	4	0	0	4
49. For best pen, one Gander and two Geese ...	10	5	0	15
Total ..	18	5	0	23
Ducks.				
50. For best Drake ...	3	0	0	3
51. For best Duck ...	3	0	0	3
52. For best pen, one Drake and two Ducks ...	8	3	0	11
Total ..	14	3	0	17
Rabbits.				
53. For best Buck ...	4	0	0	4
54. For best Doe ...	4	0	0	4
55. For best cage of four Rabbits ...	10	5	0	15
Total ...	18	5	0	23
Pigeons.				
56. For best cage, three pairs of different sorts ...	10	5	0	15
57. For best pair of Tumblers, Sky	4	2	0	6
58. For best pair of Tumblers, Ground ...	4	2	0	6
59. For best Pouters	4	2	0	6
60. For best Fantails	4	2	0	6
61. For best Carriers	4	2	0	6
62. For best Sherazees	4	2	0	6
63. Other varieties in pairs, at Rs. 3 each pair ...	18	0	0	18
Total ...	52	17	0	69
Grand Total ...	202	70	0	272

Products of Agricultural Labour, the Produce of the Patna Division.

Products of Agricultural Labour.	1st Prize.	2nd Prize.	3rd Prize.	Total.
DEPARTMENT II.	Rs.	Rs.	Rs.	Rs.
Class I.				
Country Dairy Produce.				
1. Best fresh Butter, not less than 2lbs. in weight ...	8	4	0	0
2. Best Cream Cheese, not less than 2lbs. in weight ...	8	4	0	0
3. Best Cow's Ghee, not less than 20 seers in weight ...	8	4	0	0
4. Best Buffaloe's Ghee, not less than 20 seers in weight ...	8	4	0	0
Total ...	32	16	0	48

Products of Agricultural Labour.	1st Prize.	2nd Prize.	3rd Prize.	Total.
	Rs.	Rs.	Rs.	Rs.
Class II. *Grain.* To be exhibited in samples of five seers as certified samples of not less than ten maunds.				
5. Wheat ...	15	0	0	0
6. Barley ...	15	0	0	0
7. Oats ...	15	0	0	0
8. Indian Corn ...	5	0	0	0
9. Bajra ...	5	0	0	0
10. Jowar ..	5	0	0	0
11. Table Rice ...	15	0	0	0
12. Common Rice ...	15	0	0	0
13. Impey ...	5	0	0	0
14. Janera ...	5	0	0	0
15. Kodou ...	5	0	0	0
16. Oorid ...	5	0	0	0
17. Moong ...	5	0	0	0
Total ...	115	0	0	115
Class III. *Pulse.* To be exhibited in samples of five seers as certified samples of not less than ten maunds.				
18. Best Gram ...	15	0	0	0
19. Best Peas ...	15	0	0	0
20. Best collection of Dals, five or more varieties ...	15	0	0	0
21. Best Beans ...	5	0	0	0
Total ...	50	0	0	50
Class IV. *Tubers.*				
22. Best Potatoes, five seers as samples of five maunds ...	15	0	0	0
23. Best Sweet Potatoes, five seers as samples of five maunds	5	0	0	0
24. Best Turmeric, five seers as samples of one maund ...	†20 15	0	0	0
25. Best Ginger, five seers as samples of one maund ...	†20 5	0	0	0
26. Best Arrowroot, five seers as samples of one maund ...	†20 5	0	0	0
27. Best Yams, five seers as samples of one maund ...	5	0	0	0
Total ...	110	0	0	110
Class V. *Fibres.* To be exhibited in samples of five seers as certified samples of not less than five maunds.				
28. Jute ..	15	0	0	0
29. Flax ..	15	0	0	0
30. Sunn (of Sumraee Plant) ...	5	0	0	0
Total ...	35	0	0	35

† Added by Chumparun Committee.

Products of Agricultural Labour.	1st Prize.	2nd Prize.	3rd Prize.	Total.
Class VI.	Rs.	Rs.	Rs.	Rs.
Cotton and Wool.				
The Cotton to be exhibited in samples of two seers as samples of not less than five maunds, each sample to be composed of a portion cleaned and a portion uncleaned.				
31. Best Country Cotton from Foreign seed ...	15	0	0	0
32. Best Indigenous Cotton ...	15	0	0	0
33. Ten Seers of Wool, a sample of five maunds ...	15	10	0	0
Total ...	45	10	0	55
Class VII.				
Dyes.				
To be exhibited in samples of one seer as certified samples of not less than five seers.				
34. Best Safflower ...	15	0	0	0
35. Best Indigo produced in the Division ...	20	0	0	0
36. Best Shell Lac ...	15	0	0	0
37. Best Lac Dye ...	15	0	0	0
Total ...	65	0	0	65
Class VIII.				
Oil-seed.				
To be exhibited in samples of five seers as certified samples of five maunds.				
38. Linseed ...	10	0	0	0
39. Mustard ...	10	0	0	0
40. Til Seed ...	10	0	0	0
41. Castor Seed ...	10	0	0	0
42. Poppy Seed ...	10	0	0	0
43. Cotton Seed ...	10	0	0	0
Total ...	60	0	0	60
Class IX.				
Tobacco.				
44. Best Native Tobacco in Leaf ...	15	0	0	0
Total ...	15	0	0	15
Class X.				
Sugarcane and Raw Sugar.				
Ten Canes as the sample of the produce of not less than one quarter Behar Local Beegah.				
45. Ordinary Country Cane ...	20	0	0	0
46. Goor, twenty seers ...	5	0	0	0
Prepared Sugar ...	†50	0	0	0
Total ...	75	0	0	75

† Added by Chumparún Committee.

Products of Agricultural Labour.	1st Prize.	2nd Prize.	3rd Prize.	Total.
Class XI. *Honey and Wax.*	Rs.	Rs.	Rs.	Rs.
47. Honey in the Comb ...	10	5	0	0
Wax, unbleached ...	10	5	0	0
Total ...	20	10	0	30
Class XII. *Spices.*				
48. For the best collection of Spices grown in the Patna Division ...	15	0	0	0
Total ...	15	0	0	15
Grand Total ...	563	0	0	563

Totals.			Rs.	
Live-stock ...	Cattle	...	620	
	Horses, &c.	...	794	
	Sheep, &c.	...	627	
	Poultry	...	272	
			2,313	
Produce ...	Produce	...	563	
	Grand Total	...	2,876	
	Additional, Chumparun	...	350	
				3,226

G. F. COCKBURN,
Commr. of Patna and President of Divnl. Committee.

MEMORANDUM.

A Silver Medal has been offered by the Council of the Agricultural and Horticultural Society of India as a Prize for the best sample of Produce, Animal or Vegetable.

The following gentlemen comprise the Patna District Committee:—

1. T. E. Ravenshaw, Esq., *Collector of Patna and President of the Committee.*
2. T. C. Trotter, Esq.
3. W. Ainslie, Esq.
4. Dr. J. Sutherland.
5. W. R. Larmine, Esq.
6. C. F. Worsley, Esq.
7. J. Cruickshank, Esq.
8. A. N. Cole, Esq.
9. Major H. C. Adlam.
10. Major C. L. Brown.
11. Lieutenant G. L. Keir.
12. F. Smyth, Esq.
13. Syed Zainoodeen Hussun Khan.
14. Baboo Heeraloll Dutt.
15. Syed Fida Ally Khan.
16. Dewan Moula Buksh, Khan Bahadoor.
17. Cazee Muhumud Izharoodeen Khan.
18. Syed Vilait Ally Khan.
19. Rai Hurreh Kishoon.
20. Rai Baijnath Pershad.
21. Koonwur Sookraj Bahadoor.
22. Moonshee Monohur Loll.
23. Baboo Muddun Mohun Loll.
24. „ Prosunno Coomar Singh.
25. „ Mohun Loll.
26. Moulavie Sakhawut Hossein Khan.
27. Syed Altaff Hossein Khan.
28. „ Lootf Ally Khan.
29. „ Muhumud Bakar Khan.
30. „ Muhumud Hossein Khan.
31. Moonshee Abdool Hye.

PATNA DISTRICT PRIZE LIST.

LIVE-STOCK.	1st Prize.	2nd Prize.	Total.
DEPARTMENT I.			
LIVE-STOCK.	Rs.	Rs.	Rs.
CLASS I.			
Cattle.			
Best country-bred Cow of any age ...	25	20	45
Best country-bred She Buffalo of any age ...	20	10	30
Best pair of Plough Cattle bred in the Patna Division ...	25	20	45
Best country-bred Bull ...	25	15	40
CLASS II.			
Horses.			
Best country-bred Colt and Filly ...	25	15	40
Best Pony of 13½ hands and under ...	20	10	30
CLASS III.			
Sheep and Goats.			
Best White Ram, other than fighting, of 4 teeth and upwards	20	10	30
Best White Ram under four teeth ...	15	10	25
Best country-bred White Ewes in pens of 4, *viz.*—			
Full-mouthed ...	15	10	25
Four to six-toothed ...	12	8	20
Two to four-toothed ...	10	5	15
Lambs ...	10	8	18
Best Buck Goat of any age ...	15	10	25
Best pen of four She Goats, short-haired ...	15	10	25
Ditto of four Patna Wethers of any age ...	15	10	25
CLASS IV.			
Poultry.			
Best pen of four Turkeys, one Cock and three Hens, of any color ...	15	10	25
Best pen of four Guinea Fowls, one Cock and three Hens, of any color ...	10	5	15
Best pen of four Game Fowls, one Cock and three Hens, of any color ...	10	5	15
Best pen of four Fowls, one Cock and three Hens (country-bred) ...	10	5	15
Best pen of feathered Bantams, one Cock and three Hens ...	8	5	13
Best pen of four Capons of any breed ...	8	5	13
Geese and Ducks.			
Best pen of one Gander and three Geese ...	8	5	13
Ditto of one Drake and three Ducks ...	8	5	13
Rabbits.			
Best pen of four Rabbits, one Buck and three Does ...	10	5	15
Pigeons.			
Best pair of Sherazees ..	6	4	10
Ditto of Sky Tumblers ...	6	4	10
Ditto of Ground Tumblers ...	6	4	10
Ditto of Pouters ...	6	4	10
Ditto of Fantails ...	6	4	10
Carried over ...	384	241	625

Products of Agricultural Labour.	1st Prize.	2nd Prize.	Total.
	Rs.	Rs.	Rs.
Brought forward ...	384	241	625
DEPARTMENT II.			
Class II.			
Grain.			
To be exhibited in quantities of five seers as certified samples, by any Member of the Committee, of not less than ten maunds.			
Best Patna grown Wheat ...	25	15	40
Ditto ditto Bunsmutty Rice ...	25	15	40
Ditto ditto Oosna Rice ...	20	10	30
Ditto ditto Oats ...	20	10	30
Best Indian Corn ...	10	5	15
Best samples of Murwa, Kodou, &c. ...	20	10	30
Class III.			
Pulse.			
To be exhibited as above.			
Best Patna grown Gram ...	20	10	30
Ditto ditto Peas ...	10	5	15
Ditto ditto Moong ...	10	5	15
Ditto ditto Urhur ...	10	5	15
Ditto ditto Chillies ...	10	5	15
Class IV.			
Tubers.			
To be exhibited as above, being certified samples of one maund.			
Best Patna grown Potatoes ...	15	10	25
Ditto ditto Onions ...	10	5	15
Ditto ditto Ginger ...	10	5	15
Ditto ditto Turmeric ..	10	5	15
Class VIII.			
Oil-seeds.			
Best Patna grown Linseed ...	6	4	10
Ditto ditto Mustard Seed ...	6	4	10
Ditto ditto Castor Seed ..	6	4	10
	627	373	1,000
Additional Prizes.			
Best Calf of 1864	20	12	32
Best indigenous Cotton grown in the Patna District ...	25	0	25
Total ...	672	385	1,057

N. B.—All Live-stock and Produce to belong to the District of Patna.

(Sd.) T. E. Ravenshaw,

Collr. & Presdt., L. Commtt. of the Agrl. Show of Patna.

The following gentlemen comprise the Shahabad District Committee:—

J. P. Ward, Esq., *President.*
Mr. F. Tucker,
„ F. W. V. Peterson,
„ Charles Reay,
„ A. Mackenzie,
„ T. F. Bignold,
„ L. D'Abrew,
„ J. Macnamara,
Syed Waris Alli,
Moulvie Syed Ferzund Alli,
Shah Mohinddeen of Sasseram,
Baboo Munnoololl,
„ Baijnath Sahoy,
„ Kupool Mohun Sing,
„ Lukput Doss,
Cazee Zuhoor Alum,
Baboo Siker Chund,
Shah Ahmed Hossain of Sasseram,
Baboo Abheram Sing,
„ Muthoorah Pershad,
Sheik Mahomed Tukee,
Baboo Miterjeet Sing,
„ Juggernath Pershad,
and
„ Doorgah Pershad.

SHAHABAD DISTRICT PRIZE LIST.

Live-stock.	1st Prize.	2nd Prize.	Total.
DEPARTMENT I.			
LIVE-STOCK.	Rs.	Rs.	Rs.
Class I.			
Cattle.			
1. Best Shahabad bred Bull of any purely Indian breed above three and not exceeding eight years ...	30	0	0
2. Best Shahabad bred Bull of any breed ...	30	0	0
3. Best Cow bred in Shahabad ...	20	0	0
4. Best pair of Plough Bullocks, the property of a Ryot ..	20	0	0
5. Best pair of Buffaloes, male and female ..	25	0	0
Class II.			
Horses.			
1. The best Ekka Pony ...	20	0	0
2. The best Horse adapted to the taste of a Native gentleman	30	0	0
The above Cattle and Horses must belong to a resident of Shahabad.			
SHEEP, POULTRY, &c.			
Class III.			
Sheep.			
Bred in Shahabad			
1. For the best Ram of any Indian breed, fighting Rams excepted ...	8	0	0
2. Pen of four full-mouthed Sheep grass fed ..	15	0	0
3. Pen of four Goats ...	10	0	0
4. Best He Goat ...	8	0	0
Class IV.			
Poultry.			
Bred in Shahabad.			
1. For the best Cock and Hen ...	5	0	0
2. For the best cage of three pair of different Pigeons ..	5	0	0

Products of Agricultural Labour.	1st Prize.	2nd Prize.	Total.
DEPARTMENT II.			
Class II.	Rs.	Rs.	Rs.
Grain.			
Grown in Shahabad.			
In quantities of two seers each, being the certified samples of one maund.			
1. Rice, three prizes, *viz.*:—Rupees 20, 10, and 8, in all ...	38	0	0
2. Wheat ...	12	0	0
3. Gram ...	12	0	0
4. Oats ...	12	0	0
5. Barley ...	6	0	0
6. Peas ...	6	0	0
7. Ruhur ...	6	0	0
8. Mussoor ...	6	0	0
9. Khessary ...	6	0	0
10. Joar ...	4	0	0
11. Indian Corn ...	4	0	0
12. Bajra ...	4	0	0
13. Oorid ...	4	0	0
14. Moong ...	4	0	0
Class IV.			
Tubers.			
1. Potatoes .. 5 seers ...	8	0	0
2. Sweet Potatoes ... 5 „ ...	6	0	0
3. Turmeric ... 1 seer ...	6	0	0
4. Ginger ... 1 „ ...	4	0	0
5. Arrowroot ... ½ „ ...	6	0	0
6. The best basket of European and Native Vegetables not grown in a European's garden ...	10	0	0
Class V.			
Fibres.			
1. Jute ...	6	0	0
2. Flax ...	6	0	0
3. Sunn ...	6	0	0
Class VI.			
Cotton.			
1. On the Seed ...	10	0	0
2. Cleaned ...	10	0	0
Class VII.			
Dyes.			
1. Safflower ... 1 seer ...	10	0	0
2. Indigo ... 1 square ...	10	0	0
3. Lac Dye ... 1 seer ...	10	0	0
Class VIII.			
Oil-seeds.			
1. Linseed ... 2 seers ...	5	0	0
2. Mustard ... 2 „ ...	5	0	0
3. Til Seed ... 2 „ ...	5	0	0
4. Castor Seed ... 2 „ ...	5	0	0
5. Burraj ... 2 „ ...	5	0	0
Class IX.			
Tobacco.			
1. In leaf, any seed ...	12	0	0
2. „ indigenous ...	6	0	0

Products of Agricultural Labour.	1st Prize.	2nd Prize.	Total.
Class X.	Rs.	Rs.	Rs.
Sugar.			
1. Cane ...	10	0	0
2. Goor ...	10	0	0
Spices, &c.			
1. Zeera ...	8	0	0
2. Best collection of Spices ...	10	0	0
3. For the best collection of the Hill Products of Shahabad	12	0	0

Total Live-stock .. Rs. 226
„ Produce ... „ 325

Grand Total ... „ 551

J. Macnamara,
Honorary Secretary.

The following gentlemen comprise the Behar District Committee :—

A. Hope, Esq., *Collector and President.*
R. J. Richardson, Esq.
R. Banbury, Esq.
F. F. Peppe, Esq.
H. J. Keane, Esq.
R. King, Esq.
Captain Reeves.
H. J. Newbery, Esq., *Secretary.*
Moonshee Hossein Bux, *Government Pleader.*
Maharaj Joyperkash Sing, of Deo.
Baboo Ramkissen Sing.
Nawab Wuzeer Ally Khan.
Mohunt Bhugputtgeer, of Boodh Gya.
Baboo Nund Kooer Sing.
„ Sham Lall Mitter.
„ Shew Narian Sing.
„ Shew Shoy Sing.

BEHAR DISTRICT PRIZE LIST.

Live-stock.	1st Prize.	2nd Prize.	3rd Prize.	Total.
DEPARTMENT I.				
LIVE-STOCK.	Rs.	Rs.	Rs.	Rs.
Class I.				
Cattle.				
Presented by the District Committee, best Bull from the District of Behar ...	60	*40	0	100
Ditto ditto Moharajah of Deo, best Yearling Bull, from the District of Behar ...	40	*30	0	70
Ditto by Ranee Asmeid Kooer of Tikaree, best milk Cow with Calf at foot, owned by a resident in the Zillah ...	50	30	0	80
Ditto by Ameeroolnissa Begum, best pair of Draught Bullocks, owned by a resident in the Zillah ...	40	*25	0	65
Ditto by Gowrie Baijnath, best pair of Plough Bullocks, owned as above ...	40	25	0	65
Carried over ...	230	150	0	380

Live-stock.	1st Prize.	2nd Prize.	3rd Prize.	Total.
	Rs.	Rs.	Rs.	Rs.
Brought forward ...	230	150	0	380
Buffaloes.				
Presented by Moharanee Inderjeet Kooer of Tikaree, best Bull of any age, bred in the District ...	40	25	0	65
Ditto by Moharanee Inderjeet Kooer of Tikaree, best Cow of any age, bred in the District ...	40	*25	0	65
Ditto by Ranee Sounied Kooer of Tikaree, best pair of Draught or Plough Buffaloes, bred as above ...	50	*30	0	80
Ditto by Baboo Joykurn Lall, best pair of Gynees, owned by a resident of the District ...	20	10	0	30
Class III.				
Sheep and Goats.				
Presented by Baboo Nund Kishore Sing, best Ram of any Indian breed, other than fighting Rams, owned by a resident in the District ...	20	*10	5	35
Ditto by Moonshee Ameer Ali of Kara, best pen of four Ewes, full-mouthed, bred in the District ...	25	15	0	40
Ditto by Mohunt Boodh, Gyah, best pen of four Ewes, six-toothed, bred in the District ...	20	15	0	35
Ditto by Beharee Lall Gyawal, best pen of four Ewes, four-toothed, bred in the District ...	20	*10	0	30
Ditto by Baboo Ram Narain Sing, best pen of four Ewes, two-toothed, bred as above ...	15	10	0	25
Ditto by Tekkail Het Narain Sing, best pen of four Lambs, bred as above ...	10	5	0	15
Ditto by Baboo Gunput Lall, best single Ewe, owned by a resident and bred as above ...	10	0	0	10
Ditto by Baboo Phool Sing, best pen of four Wethers, full-mouthed, bred as above ...	25	*20	0	45
Ditto by Hurkissen Bharee Gyawal, best pen of four Wethers, six-toothed, bred as above ...	25	*15	0	40
Ditto by Roy Sham Lall Mitter, best pen of four Wethers, four-toothed, bred as above ...	20	15	0	35
Ditto by Roy Juswant Lall, best pen of four Wethers, two-toothed, bred as above ...	15	10	0	25
Goats.				
Presented by Jehangeer Bux Khan, best Buck Goat, four-toothed or over, owned by a resident in the District ...	10	0	0	10
Ditto by Motee Sein Gyawal, best pen of four She Goats, owned as above ...	20	*15	*10	45
Ditto by Nubbee Bux Khan, best She Goat in milk, bred anywhere, owned as above	10	0	0	10
Ditto by the Committee, best She Goat in milk, bred in the District and owned as above ...	10	0	0	10
Wool.				
Presented by the Committee, for ten seers of Wool, as a sample of five maunds, exhibited from this District ...	20	15	10	45
Class IV.				
Fowls.				
Presented by Baboo Kooldeep Narain Sing, best pen of five Fowls, (one Cock and four Hens,) bred in the District ...	25	*15	0	40
Ditto by the Committee, best pen of five Game Fowls, (one Cock and four Hens,) bred in the District ...	20	10	5	35
Carried over ...	700	420	30	1,150

Live-stock.	1st Prize.	2nd Prize.	3rd Prize.	Total.
Fowls.—(Continued.)	Rs.	Rs.	Rs.	Rs.
Brought forward ...	700	420	30	1,150
Presented by the Committee, best pen of four Guinea Fowls, (one Cock and three Hens,) bred in the District ...	15	10	0	25
Ditto by the Committee, best pen of four Turkeys, (one Cock and three Hens,) bred as above ..	20	15	0	35
Ditto by the Committee, best single Turkey Cock ...	10	5	0	15
Ditto by the Committee, best single Turkey Hen ...	10	5	0	15
Ditto by the Committee, pen of one Gander and three Geese, bred in the District ...	20	10	5	35
Ditto by Lalla Fakir Chand Lal, pen of one Drake and three Ducks ...	16	*10	*5	31
Ditto by Deendyal Lal, cage of four Rabbits, any breed, owned by a resident ...	15	10	0	25
Pigeons.				
Presented by Baboo Seeb Sohoy Sing, best pair of Sherazees	10	5	0	15
Best pair of Tumblers ...	*10	*5	0	15
Ditto by the Committee, best cage of three pairs of any kind ...	15	10	5	30
Best pair of Fantails ...	10	5	0	15
Total for Live-Stock and Wool ...	851	510	45	1,406

Products of Agricultural Labour.	1st Prize.	2nd Prize.	3rd Prize.	Total.
DEPARTMENT II.				
Class I.	Rs.	Rs.	Rs.	Rs.
Dairy Produce.				
To be exhibited the first day of the Show.				
Presented by Roy Sham Lall Mitter, fresh Butter, not less than one seer— ...	10	5	0	15
Ghee (Cow's) not less than twenty seers ...	15	10	5	30
Ghee (Buffaloe's) ...	15	10	5	30
Class II.				
Grain.				
To be exhibited in quantities of five seers as certified samples of not less than five maunds to be grown in the District of Behar.				
Presented by the Maharanee Inderjeet Kooer of Tikaree—				
Wheat ...	15	10	5	30
Barley ...	15	10	5	30
Oats ...	15	10	5	30
Presented by Ranee Asmeid Kooer of Tikaree—				
Indian Corn ...	10	5	0	15
Bajra ...	10	5	0	15
Jowar ...	10	5	0	15
Presented by Maharanee Inderjeet Kooer of Tikaree—				
Rice (Bunsmutty) ...	20	15	10	45
Rice (Karibagh) ...	20	15	10	45
Carried over ...	155	100	45	300

Products of Agricultural Labour.	1st Prize.	2nd Prize.	3rd Prize.	Total.
	Rs.	Rs.	Rs.	Rs.
Brought forward ...	155	100	45	300
Class III.				
Pulse.				
To be exhibited in quantities of five seers as certified samples of not less than five maunds and to be grown in the District.				
Gram ...	15	10	0	25
Mussoor ...	10	5	0	15
Urhur ...	10	5	0	15
Kullaes ...	10	5	0	15
Chillies, half seer, sample of half maund ...	10	5	0	15
Class IV.				
Tubers.				
(Five seers as samples of five maunds) presented by Baboo Kumlakunt Bysack.				
Potatoes ...	15	10	5	30
Presented by Ranee Soonet Kooer of Tikaree—				
Sweet Potatoes ...	10	5	0	15
Turmeric (half seer sample of half a maund) ...	10	5	0	15
Arrowroot (ditto ditto ditto) ...	10	5	0	15
Class V.				
Fibres.				
Jute (five seers as certified samples of five maunds) ..	30	20	0	50
Patsom ...	20	15	0	35
Sunn ..	25	20	0	45
Bhung (one seer sample of one maund) ...	15	10	0	25
Class VI.				
Cotton and Silk.				
(Two seers as certified samples of one maund.)				
On the seed ...	30	20	10	60
Cleaned ...	30	20	0	50
Class VII.				
Silk.				
Raw Silk, to be exhibited in 100 Cocoons ...	50	30	0	80
Class VIII.				
Oil-seeds.				
Linseed (two seers certified sample of two maunds) ...	15	10	0	25
Mustard ditto ...	15	10	0	25
Till Seed ditto ...	15	10	0	25
Castor Seed ditto ...	15	10	0	25
Poppy Seed ditto ...	10	5	0	15
Class IX.				
Tobacco.				
To be exhibited in leaf, two seers as a sample of one maund ...	20	15	0	35
Class X.				
Sugarcane.				
Ten Canes, sample of produce of not less than half a beegah ...	15	10	0	25
Presented by Baboo Kumlakant Bysack, for the best Akoo Goor of the best quality, ten seers ...	10	5	0	15
Total for Produce ...	570	365	60	995

Prizes.

For Live-stock and Wool	... Rupees	1,406
„ Produce	... „	995
Total	.. „	2,401

Note.—I. Exhibitors may compete for any number of Prizes, provided not more than one Prize is given to any one Animal or any one sample of Produce.

II. Prizes marked * are presented from the General Fund of the District Committee.

A. Hope,
Collector and President.

The following gentlemen comprise the Sarun District Committee:—

J. J. Grey, Esq., *Collector and President.*
W. H. Brodhurst, Esq.
C. J. Jackson, Esq., M. D.
Lieutenant R. M. Skinner.
The Moharajah of Bettiah.
The Moharajah of Hutwa.
Baboo Hera Loll.
Baboo Sheodaburt Pershad.

SARUN DISTRICT PRIZE LIST.

Live-stock.		1st Prize.	2nd Prize.	Total.
DEPARTMENT I.				
LIVE-STOCK.		Rs.	Rs.	Rs.
Class I.				
Cattle.				
Best Bull of any age	...	35	15	50
Cow	...	40	20	60
Bull and Cow	...	40	20	60
Buffalo, Cow and Calf	...	20	10	30
Pair Draught Bullocks	...	30	15	45
„ Plough „	...	20	10	30
Class II.				
Horses and Ponies.				
Best Country-bred Horse	...	50	0	50
„ „ Brood Mare	...	50	0	50
„ „ Colt	...	25	0	25
„ „ Pony	...	25	0	25
Class III.				
Sheep and Goats.				
Best White Ram, two to six teeth	...	10	0	10
„ pen of four White Ewes	...	10	0	10
„ „ of four imported Sheep	...	10	0	10
Goats.				
Best Buck Goat of any breed	...	10	0	10
„ milk Goat	...	10	0	10
Pen of four	...	10	0	10
Class IV.				
Poultry—Fowls.				
Best pen of five Indian bred Fowls, one Cock and four Hens	...	10	0	10
„ pair of Indian bred Fowls, one Cock and one Hen	...	5	0	5
„ pen of five imported Fowls	...	10	0	10
„ pair ditto	...	5	0	5
Bantams.				
Best pen of one Cock and two Hens, feathered	...	8	0	8
„ „ of one Cock and two Hens, smooth-legged	...	8	0	8
Turkeys.				
Best pen of one Cock and three Hens	...	15	0	15
„ Cock	...	8	0	8
„ Hen	...	8	0	8
Guinea Fowls.				
Best pen of four	...	10	0	10
Geese.				
Best pen of one Gander and three Geese	...	15	0	15
Ducks.				
Best pen of one Drake and three Ducks	...	8	0	8
Rabbits.				
Best Duck and Doe	...	5	0	5
„ Cage of four	...	5	0	5

Live-stock.	1st Prize.	2nd Prize.	Total.
Pigeons.	Rs.	Rs.	Rs.
Best pair of Tumblers ...	4	0	4
,, ,, of Pouters ...	4	0	4
,, ,, of Sherazees ...	4	0	4
,, ,, of Fantails ...	8	4	12
,, ,, of ...	4	0	4
,, cage of three pairs of three different kinds ...	10	5	15

Products of Agricultural Labour.	1st Prize.	2nd Prize.	Total.
DEPARTMENT II.			
Class I.			
Dairy Produce.			
Best seer of fresh Butter ...	10	0	10
,, 20 seers of Ghee from Cow's ...	10	5	15
,, 20 ,, of Ghee from Buffalo milk ...	10	5	15
Prizes for Produce.			
Produced in the District of Sarun.			
Class II.			
Grain.			
To be exhibited with grower's name, specified in quantities of five seers as certified samples of not less than five maunds.			
Best Wheat ...	10	5	15
,, Barley ...	8	4	12
,, Indian Corn ...	8	4	12
,, Oats ...	8	4	12
Millets, best collection of ...	10	5	15
Best Rice ...	10	5	15
,, Ditto ...	8	4	12
,, Ditto ...	8	4	12
Class III.			
Pulse.			
To be exhibited with grower's name, specified in quantities of five seers as certified samples of not less than five maunds.			
Best Gram ...	10	0	10
,, Peas ...	8	0	8
Class IV.			
Tubers.			
Best Potatoes ...	5	0	5
,, Yams ...	5	0	5
,, Sweet Potatoes ...	5	0	5
,, Turmeric ...	5	0	5
,, Ginger ...	5	0	5
,, Arrowroot ...	8	0	8
Class V.			
Fibres.			
To be exhibited with producer's name, specified in quantities of four seers as certified samples of not less than four maunds.			
Best Sunn ...	10	5	15
Class VI.			
Cotton.			
To be exhibited with Grower's name, specified in quantities as follows:—			
On the seed (not less than five seers) from three maunds ...	25	10	35
Cleaned (not less than three seers) from one maund ...	25	10	35